

THE CONGREGATIONALIST

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Made welcome everywhere.

The fickle race he strove to serve
Thus welcomed him erewhile
A baby year with starry eyes
And promise in his smile.
He labored hard to lift and cheer,
To make the promise true,
But Death was stronger far than he,
And Pain was stronger too.

Dumbly he bends his patient way
To where the dead years lie
Waiting their resurrection day,
Which shall be by and by;
And those who smiled to see them go—
They shall behold them then
Come sweeping back in awful state,
Restored to life again.

The world's first radiant year shall smile
A smile of Eden birth,
The second's face be marred with tears,
The earliest shed on earth;
And so, as centuries pass us by,
Dead lust and pain and hate
Shall stamp upon each year a trace
Naught can obliterate.

And 'mid the hoary years of old
Our own years shall come too,
The few short years which made our lives,
The only years we knew;
There they shall stand and meet our gaze
Like ghosts of dead delight,
The witness of long vanished days,
To bless, accuse or blight.

This new year soon shall be the old,
His strength will fade and fail.
Ah, hold him as the wanderer held
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Wrest some sure blessing from his hand
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The HANDBOOK is evidently an institution which has come to stay. Originally devised and its plan developed by this journal, it has received the best of all compliments, that of imitation. Other denominations, as well as the Congregational, have found it an idea worth following. The daily Bible readings and the weekly prayer topics, combined with Sunday school, Y. P. S. C. E. and other indispensable information, make the manual a welcome pocket companion. The best month to order these HANDBOOKS was December, but January is better than February. When we receive, as we do, many belated orders we wish they might have reached us earlier so that the little books might have proved their full value for a full year.

Nearly two months remain before our prizes for the largest lists of new subscribers will be awarded. It is not too late to compete for these prizes and faithful, persistent work will tell in almost any community. Our generous commission for every new subscriber is itself a sufficient incentive to effort. See particulars on page 123.

We cannot do better than to say once more what we repeated last week: Old subscribers, in renewing their own subscriptions, should send one new name, the two for \$5. Better still, send two new ones, the three \$6, and, best of all, either canvass their church thoroughly in the interests of the Congregationalist, thus securing club rates for old and new subscribers—\$2—or interest some one else to undertake the work. The Congregationalist in its new form pleases everybody. "The most attractive religious weekly published as well as the best," so says one competent to judge. "One of the few papers which I read thoroughly weekly," writes a college president. Almost every letter received at the publishers' desk the past month renewing a subscription for the coming year contains similar words of approval. A largely increased subscription list means a still larger outlay on our part and, if possible, a still better paper.

AS soon as the news reached Japan that the Chicago meeting of the American Board requested the Prudential Committee to reopen the case of Rev. W. H. Noyes, and before any official letters of inquiry from the committee arrived, the missionaries on the ground sought an expression of opinion regarding the matter from all the members of the Japan mission. The replies being sent to the secretary of the mission were made the basis of a communication from him to the Prudential Committee, which reached Boston last week. He reports that the expression was unanimous in favor of receiving Mr. Noyes, every station being heard from. The total affirmative vote, fifty-one, came from twenty-two men—all the men on the field—ten wives and nineteen single ladies. The mission, therefore, with entire unanimity, requests that Mr. and Mrs. Noyes be adopted as missionaries of the Board.

In this connection it may be worth while to recall this sentence in the letter which the Prudential Committee sent to the Berkeley Street Church, Nov. 9, 1888, declining to accede to its request and that of the council which ordained Mr. Noyes that he be accepted by the board:

We must express the strong conviction that should he be sent out as an independent missionary it would be highly inexpedient, in view of all the circumstances, that he be sent

to a missionary field under the care of the American Board, since such a course would, in our view, be almost inevitably divisive in its results both at home and abroad.

Happily this anticipation does not seem to have been realized, so far as Japan itself is concerned. Nor can we see that the sending of Mr. Noyes has been "divisive in its results" here at home. On the other hand, in our judgment, the Prudential Committee could do no single thing just at this time which would avail more in promoting unity among our churches and in allaying the disaffection now widely felt toward the committee than promptly to accede to the unanimously expressed wish of the Japan Mission.

The presence for a little time in this vicinity of that saintly man, Dr. John G. Paton, the hero of the New Hebrides mission, is not merely a blessing and an inspiration but it affords a refreshing contrast to the controversial aspects of the foreign missionary cause, which of late have forced themselves into prominence. Let us never forget that all through these years of discussion at home the work abroad has been going forward steadily and successfully, guided by consecrated men and women of whom Paton is a magnificent exemplar. Controversy respecting questions of administration is after all only an incidental matter and must necessarily be of temporary duration though it has lasted long enough to sadden all true friends of missions. But the work does not halt, cannot halt, and will go on long after the differences of these passing years shall have been forgotten.

The Briggs case, as we expected, is to be appealed to the General Assembly. In secular courts a person convicted may appeal to a higher authority but a person acquitted goes free. But in "courts of the Lord Jesus Christ," which, thank heaven, do not exist for Congregational churches, there may be an appeal from acquittal as well as from conviction. In this case, also, the appeal is made over the heads of the synod, on the ground that haste is necessary "to secure the peace and quiet of the church." There is an element of humor in this confidence of the prosecutors that the General Assembly next spring can say, "Peace, be still," to the theological seminaries and the churches, and that there will follow a great calm. Of course, if the Presbyterian body were isolated, it might be found that the assembly is a source of authority sufficient to forbid any further appeal either to the reason or the Bible. But the Presbyterian lake is not set off by any sufficient barriers from the world-wide ocean of religious controversy, and the command of the assembly to be still, which is called for by the prosecutors, would be likely only to increase the storm. Fortunately, a part of the Presbyterian press is reflecting the clearer sense of the situation, which leads to the hope that peace may be sought by other methods than

by the decree of the General Assembly against Professor Briggs, and the division which would surely follow. We notice that Dr. Henry Van Dyke of the Brick Presbyterian Church, New York, last Sunday, gave his opinion of the prosecutors in this case and his advice to them, taking as his text 1 Tim. 6: 4, 11. His opinion was expressed in the first verse of the text and his advice in the second.

Chicago Theological Seminary is prospering more than ever before, having attracted this year a number of students from the East, among them four from Amherst, three from Williams, four from Princeton, not to mention other colleges. But it may prosper far more if its friends will rally round it with faith and works. Last spring Dr. D. K. Pearsons made to the seminary an offer of \$100,000 on condition that it would raise \$350,000 before May 1, 1893. He has now offered \$50,000 additional if the seminary shall raise \$400,000 before Nov. 1, next. Dr. Pearsons is wisely making his gifts in such a way as to stimulate giving and enlarge interest in the institutions he aids. Professor Curtis is devoting all his time, except giving two lectures per week, to raising the funds which will secure these large conditional gifts. His success in this effort will strengthen and greatly enlarge the foundations of an institution of unmeasured usefulness in furnishing Congregational ministers for the present and coming generations of the rapidly growing Interior and Western States.

The question of the abolition of Fast Day in Massachusetts, as proposed by Governor Russell in his annual message, is attracting considerable attention. The *Somerville Citizen* has published the opinions of the sixteen Protestant clergymen of that city on the subject. Four of them wish the day continued as a memorial of the sufferings of our Puritan fathers, and urge an effort to return to their practice in the observance of the day. Twelve of them approve of the governor's recommendation for the reasons that the day has become a caricature of an ancient religious custom, and an anachronism, that it weakens the authority of State proclamations and is a solemn farce, "offensive to God and an injury to church and state." Probably the opinions of these clergymen reflect those of the churches throughout the Commonwealth. Some are reluctant to relinquish that for which the name of Fast Day stands, but most admit that the soul of the institution has passed away and that the body has already been kept too long since the life departed.

It is suggested that a chair of American church history should be founded in theological seminaries. But it would puzzle the most astute historian to explain how the majority of the 143 sects in this country came to split off from their brethren and on

what grounds they maintain their distinctions, and it would puzzle the student still more to trace back the vagaries which often sprang originally from personal quarrels or personal ambitions. Even if this could be done it would be likely to set the young minister to preach more about the modern Paul or Apollos whose followers have insisted on exalting them to be founders of churches and less about God who giveth the increase. It would be for the glory of God to obliterate much of American ecclesiastical history and some of what is now being made. If we had to look through it to see the real foundation—the apostles and prophets, Jesus Christ Himself being the chief corner stone—the vision would be much distorted. Church history in the large is inspiring, in the small it is belittling. Its grandeur is most seen when it is most closely connected with Him who sought that they all might be one, “that the world may know that Thou hast sent Me.”

The Day of Prayer for Colleges, falling this year on Thursday of this week, has come to be little observed, we fear, except in our academies, colleges and seminaries. Christian people can least of all afford to relinquish specific united prayer for educational institutions. Upon the young educated life of our time the prosperity of the churches under God largely depends. He has given in past years rich spiritual blessings in the conversion and renewed consecration of young men and women in schools and colleges in answer to such prayer. We have faith to believe He is ready to do this again and now. It may be best to name the last week in January, instead of Thursday, as the time for united prayer for institutions of learning. Then it would generally be accepted as the topic of midweek meetings for young and old. But the fact itself, the perpetuation of this custom, putting into it faith and enthusiasm, is vital to the religious life of our country.

PHILLIPS BROOKS.

Suddenly and without warning the news of the great preacher's death came to the public last Monday morning. No man in this generation has been loved by so many as he, and the deep shadow of personal bereavement has fallen on people of all classes, ages and religious beliefs. For twenty-three years he has been the foremost preacher in Boston and rector of Trinity Church till he was consecrated about fifteen months ago bishop of the Episcopal diocese of Massachusetts. But his ministry has been limited to no class and to no denomination. Whether he has preached from his own pulpit, or to non-church-goers on Sunday afternoons in Faneuil Hall, or to the Monday noon assemblies of business men in St. Paul's, crowds have pressed to hear him, never wearying of his words, feeling always that he talked not to but with them. He was as ready to preach in the smaller as in the larger churches and his personal ministries, unassuming always and freely given to the utmost of his strength, were extended beyond his own parish to those of every name or creed.

Beyond question Phillips Brooks was the greatest of living preachers in America, and we believe in the world. Archdeacon Far-

rar wrote of him not long ago, “I cannot recall the name of a single divine among us, of any rank, who either equals him as a preacher, or has the large sympathies and the rich endowments which distinguish him as a man.” His success was independent of rules of oratory or arts of elocution. He was bound by no ecclesiastical limitations. He was not a theologian. He had unlimited faith in human possibilities, and a profound, unflinching sense of the presence and power of God and of His love for all men. He came with a great message, persuading men of the sublimer possibilities of which he believed them capable, and of the infinite help which their Father sought to give them. He inspired his hearers with a nobler sense of the worth of life, with a new courage and consecration, with a deeper love for their fellowmen as children of God.

He cared little for time honored terms of theology, he was too large in his love and faith to be a controversialist, he led men to see and obey God who would not have ventured to define Him and he brought nearer to each other those who insisted on so defining God as to contradict each other. He succeeded in keeping his own personality out of sight in the greatness of his message, while yet he pervaded that message with the intensity of his own personal interest in those to whom he spoke. He never replied to attacks which were made on him by High Churchmen on the one hand, who accused him of laxness in his devotion to the church, or to those on the other hand who charged him with laxness in theology. He was too large in his sympathies, too absorbed in the good tidings he brought, to become a party in a dispute about theological definitions or ritual observances.

The sorrow felt in his sudden death will be world wide. But it will be remembered that his own messages to the sorrowing were not words of consolation merely. He made them feel that great sorrows had noble uses; that the true way to bear them was to enter more into the life of God and that in closer communion with Him grief becomes transfigured and comfort is exalted into ministering power. His parting utterance, had he been permitted to make one, would have been a manful summons to rise to higher levels and to do nobler service to men in the spirit of Christ.

UNION EFFORTS OF CHURCHES.

Nothing is plainer than that churches of all denominations in any town have common interests and that these interests will be best promoted by co-operation. The only thing that keeps them apart in these interests is the fear lest outsiders will think the churches place too low an estimate on their points of difference. All the churches of Jamaica Plain, a suburb of Boston, were invited to meet by pastors and other representatives last week with the Unitarian church, which is the oldest of them, to consider these common interests. Such an interest was aroused that steps were taken to appoint a committee to represent all the churches and to arrange work in which they can unite.

The wonder is that this is not done in every town. In England this kind of union in practical Christian effort seems to be more common than in this country. A few months ago we published an account of

such a union in Honley, Yorkshire, in which five Nonconformist churches are united in a systematic attempt to take a gospel invitation to every house, to hold united open air evangelistic services, lectures in the various church edifices supported by a common fund, teachers' meetings, etc. The London *Independent* has a description of a similar movement at Heckmondwike in the same district as Honley. This is a village of some 10,000 inhabitants, with four Congregational churches and one mission, three Methodist and one Moravian. These churches have a council for watching over the moral and spiritual interests of the town. They have divided it into eight parishes, each church taking charge of one and visiting every inhabitant once a month. Each visitor takes with him for free distribution copies of a monthly paper, the *Banner*, published under the auspices of all the churches. Free services are provided Sunday evenings which are largely attended. Many who were not in the habit of attending public worship have been brought into close connection with the churches. A few years ago there was a strong society of secularists, holding meetings on Sunday in the largest hall in the town with leading anti-Christian speakers of the country. This organization, since the united movement of the churches, has altogether died out. The working classes are largely represented in the churches. In the leading Congregational church one-half of the officers work in the mills. There is a flourishing Pleasant Sunday Afternoon meeting held for six months in one church and the next six months in another, conducted on purely religious lines with gospel addresses, with a helping hand fund for the needy, etc. The religious interests of the community appear to have become united, much to the advantage of each local church as well as the general peace and prosperity of the town.

Is not such a movement practicable in many communities in this country? Could not the churches in such relations maintain their distinctive tenets as well as now and at the same time join in promoting temperance, charities, Sabbath observance, social purity and good government, instead of leaving these things so much to voluntary organizations which could not live without the churches but which spend so much effort in criticising them?

ENGLAND IN EGYPT.

The young khedive of Egypt last week dismissed his prime minister, Mustapha Fehmi Pacha, and appointed Fakhri Pacha in his place. Ordinarily the world troubles itself very little about such a change but this one made a sensation immediately. It is uncertain, but probable, that the khedive, who is only nineteen and without any important political experience, was prompted to this step by foreigners, Turkish or, more probably, French, who wished him to set English authority at naught. But within forty-eight hours the British Government formally gave him his choice to dismiss Fakhri Pacha or to be deposed himself. Naturally and promptly the young man dismissed the new prime minister, pledged himself to make no more cabinet changes without leave from London and was allowed to appoint Riaz Pacha, who is friendly to British interests.

The special significance of the affair, of course, lies in the fact, thus demonstrated, that England does not propose at present to relax her hold upon Egypt in the least. She sent an army to Egypt in 1882 to suppress a native revolt upon the understanding that she would withdraw after tranquillity should have been re-established. Technically that understanding has been disregarded, but she has ample justification in the fact that the conditions proved to be quite unlike those anticipated. As soon as the revolt had been suppressed it became evident at once that, if England were to withdraw, either anarchy would prevail in Egypt or some other foreign nation, which had done nothing to give it any right to rule there, would have to assume control of the country. Naturally, the English remained and with the cordial acquiescence of the Egyptians. The former have been twitted with violation of their pledge ever since, especially by the French, who are hungry for the succession to England's opportunity, but they have kept the spirit of their obligation.

Egypt never has been so prosperous since the days of her ancient greatness as during the last eleven years. Her finances, her public improvements, the condition of her peasantry and all the interests of good order bear witness to the enlightened beneficence of British rule in this instance. But this prosperity can be maintained only by a vigorous and unfaltering assertion of British supremacy. The Khedive's attempt last week to disregard this and the fact that, young though he is, he could be prevailed upon to make it show conclusively that any weakness of the English authorities would be even worse for Egypt than for England. The latest dispatches indicate that he was more serious than at first was believed and that English supremacy is being disputed deliberately. But it is hardly likely to be weakened.

A NOBLE RECORD.

It is sometimes said that a man cannot take active part in politics without compromising his manhood. Ex-President Rutherford B. Hayes, who died last week, has proved by his life that this statement is untrue. For nearly a quarter of a century he took a conspicuous part in municipal, state and national political affairs during a period in which party strife was the most bitter in our history. He was by profession a lawyer and was chosen to his first public office in Cincinnati when he was thirty-five years old. He served through the entire Civil War with such bravery that he rose to the rank of major general. For two successive terms he represented the State of Ohio in the House of Representatives. Three times, against strong opponents, he was elected governor of his native State. After the stormiest contest ever known in a presidential election, the result of which hung in the balance for several weeks, he was made president of the United States. He held that office during the most difficult period of reconstruction, while great pressure was brought to bear on him from the advocates of opposing policies.

President Hayes had not brilliant genius. He was not a shrewd politician. But he had a large amount of common sense and an enlightened and controlling conscience. By

these things largely he won his popularity and commanded the respect and confidence of the people. The wisdom of the chief measures he successfully advocated has stood the test of time. He withdrew military force from the States which had been in rebellion and thus hastened the reconstruction of the new South and the restoration of unity to the whole country. He was an earnest advocate and practical promoter of civil service reform. Under his administration specie payments were resumed, the refunding of the national debt was begun on a large scale and the national credit was established on solid foundations. The debt we owe to his administration for the present prosperity of the country is every year becoming more apparent.

But it is especially because of his integrity and untarnished character, tested by the severest trials, that the career of Mr. Hayes is to be commended to the attention of the young men of the present generation. As president and since he has been pursued in the meanest ways by the envy and hatred of those who have sought in vain to smirch his honor and belittle his service to his country, and not even by his death have his calumniators been wholly silenced. Yet these attacks never provoked him to unmanly retort or lessened the ardor of his patriotism. Since his retirement from the presidential office, as is shown by a contributed article in this issue, he has been constantly active in promoting the public welfare. He has, by his membership in the Indian Rights Association, advanced the enlightened policy toward the Indians which he established when in office. He has helped the cause of education for the negro as president of the trustees of the Slater Fund. He was president of the National Prison Reform Association and an active member of the National Conference of Charities and Corrections. In these and various other ways he has continued to the end of his life to promote the moral and social improvement of the people.

Lord John Russell once said, "It is of the nature of party in England to ask the assistance of men of genius but to follow the guidance of men of character." In this sentence lies the secret of President Hayes's success. His career will be more honored as it recedes into distance. It will stimulate those who study it to nobler motives. It will help to dignify the roll of American statesmen. Best of all, it will serve to demonstrate that unselfish character and Christian faith, instead of being a hindrance to success in political life, are essential elements of those motives which most exalt a public servant and win for him the highest esteem.

[Prayer Meeting Editorial.]

THE WAY TO THE LIGHT.

Of all the many figures which are used in the Scriptures to represent the work of Christ for humanity no other is more beautifully expressive, or probably is more often recalled to mind, than that which terms Him the Light of the World. It corresponds to a recognized fact. The unconverted soul, if willing to reflect at all upon its condition, perceives itself at once to be in spiritual darkness. Moreover, the true Christian is conscious of nothing else more vividly than of the fact that, so far as he

lacks light upon his duty, it is because he is not looking directly or earnestly enough to Christ, and that the light which he seeks comes, when he receives it, from Christ, even though the Holy Spirit acts as a gracious medium of its communication. Christ's promise concerning the Spirit, "He shall teach you all things, and bring to your remembrance all that I said unto you," is fulfilled.

The way to the light, therefore, is the way which leads us nearer to Christ. Important though this truth is for us all, it has peculiar significance for those who are entering upon the Christian life. Just now there are many such. Convinced of their sinfulness they have sought and found pardon and acceptance of Christ, and now are taking their earliest steps in the Christian life. At no other time in their spiritual history is their need of the true light likely to be greater. Under the guidance of the divine Spirit it is to be found in the deliberate and persistent effort to be like Christ. To be good, to be holy, is their purpose, but this, in the nature of the case, is likely to be less definite than the aim to be like Jesus Christ Himself. It is easier to imitate a person than to cultivate a principle, and Jesus has given His character avowedly as our moral goal. As one sometimes may sail straight up the channel of brightness cast by a lighthouse across the water between apparent banks of darkness to the shore whence the light comes forth, so one may follow through the world the path of spiritual light which flows out from Jesus Christ until the eternal shore is reached where Jesus Himself awaits us.

The practical application is easily made. To imitate Christ is to walk in the light and to advance into an ever increasing light.

THE WEEK IN REVIEW.

The death of ex-President Hayes has called forth widely divergent opinions from his former political opponents. The president-elect, scorning the criticism of hide-bound partisans, at considerable personal inconvenience traveled to Fremont, O., and showed his respect and personal friendship for the dead by his presence at the characteristically simple funeral. State Legislatures, though controlled in many instances by Democrats, have, with one notable exception—Indiana—risen above partisanship and passed resolutions of sincere sorrow and just appreciation. The leading Democratic journals, North and South, with few exceptions, notably the New York *Sun* which has shown its customary venom, have recognized the purity of life and executive ability of the departed and have conceded the legality of his title and his wise conduct in a most trying hour. Gen. Wade Hampton's tribute may be cited as showing the sentiments of the best men in the South:

I hold Mr. Hayes blameless in the transaction. We of South Carolina owe him a debt which we cannot repay. There was no option left to him but to accept the decision of a tribunal accepted by the Democrats. I regard him as my friend, because he has been the friend of my people. He was a conscientious, true and honest one, to whom we of the South owe more than we can ever repay.

From Mr. Hayes's former political allies there has been nothing but praise. Elsewhere we quote from the proclamation issued by President Harrison. To the list of the great dead who have made the month phenomenal for its mortality the name of

Supreme Court Justice L. Q. Lamar must be added. He died in Macon, Ga., Jan. 23, aged sixty-seven.

The tentacles of the Tammany octopus have closed in upon the legislators in the House of Representatives. The New York City delegation, acting in servile obedience to orders issued by Richard Croker, have succeeded in loading down the Harris quarantine bill with nullifying amendments and the Democratic majority have tamely acquiesced. The explanation of this attitude of Tammany is very simple. Dr. Jenkins, health officer of the port of New York, is a brother-in-law of Mr. Croker. His salary is large, his authority autocratic, his force of salaried retainers large and pliable. Moreover, he has abundant opportunities for strengthening Tammany's grip upon sources of financial sinews of war. Any measure like the Harris bill, which authorized Federal interference with and a setting aside of State officials, of course attacked Tammany's citadel, viz., its purse. Of course such minor considerations as the exclusion of cholera, the success of the World's Fair and the welfare of the nation do not count.

The moral reasons for objecting to the Geary Chinese exclusion law have been stated very forcibly and impressively in the petitions which have poured in upon Congress since it reassembled in December. The difficulties of administering it have been freely set forth by revenue officials, who certainly cannot comply with the law unless Congress appropriates the large sum necessary for investigation and deportation and who also question whether they can do it even then. The constitutionality of the law is assailed now. Judge Nelson of the United States Circuit Court of Minnesota has just ruled that the law is unconstitutional because it provides for summary personal process without a jury trial. When it is remembered that the law names a Federal commissioner or judge as sole determiner of the legality of the Chinaman's title to residence, provides no opportunity of appeal from an adverse decision, forbids the granting of bail in case of application for a writ of *habeas corpus*, throws the burden of proving innocence upon the suspect and demands *white* witnesses—thus making distinctions of race and color—it is not difficult to understand the judge's ruling. We look for the sustaining of this decision by the Supreme Court, and trust the decision of the lower court will have due weight with legislators in Washington who are asked by the Christian public to repeal an iniquitous law.

Opposition to Sunday opening of the Columbian Exposition has taken the potent form of a resolution introduced in the House of Representatives by General Ketcham of New York. It affirms that the directory of the exposition is reported to be a party to a suit in the courts of Illinois for an injunction against itself to restrain itself from keeping the exposition closed on Sundays, and is apparently in other ways trying to evade compliance with the conditions imposed by Congress. Therefore the attorney-general is instructed to ascertain the facts, and if convinced that the directory is not in good faith complying with the con-

ditions imposed by Congress he is to begin suit in the name of the United States in the United States Circuit Court in Illinois to recover the par value of the souvenir coins which have passed into the hands of the directory. Senator Pettigrew the same day introduced in the Senate a bill instructing the Secretary of the Treasury to cease delivering souvenir coins until the directors shall give a bond agreeing that if for any reason whatever the World's Fair is opened on Sunday the directory shall repay to the United States not less than \$2,500,000 from its receipts from the sale of the coins. These radical propositions, presented in good faith by aggressive legislators, coupled with the semi-official statement that President Harrison will veto any bill legalizing Sunday opening, have not failed to have their effect upon the friends of Sunday opening in Chicago and Washington. The secular press of the former city has about given up the fight.

Canada is said to have decided to withdraw, for the season of 1893, all discriminating tolls upon vessels and commerce passing through the Welland and St. Lawrence Canals. If true this will allay somewhat the feeling which now exists between the United States and Canada. That the Dominion is facing a crisis becomes more and more apparent as the reports of conversions to belief in annexation multiply. The conservative ministry, if it true, show no disposition to trim their sails to the new breeze. They have announced their opposition to any scheme for annexation or separation and are prepared to stand or fall by this issue. Very important for its industrial and political possibilities is the recent deal by which capitalists in the United States, chiefly Bostonians, have obtained control of 120 square miles of the Cape Breton coal fields in Nova Scotia and are now preparing to develop the great deposits. This means a stimulation of Canadian and New England industries, for it is estimated that coal will be placed on the dock in New England ports at \$1.00 less per ton than it can now be brought there by water from Pennsylvania or the South, and this despite the tariff. If this prove to be true rehabilitation of New England's iron industry, great stimulus to all kinds of manufacturing and cheaper fuel for householders can confidently be expected.

The English Parliament will assemble on Tuesday next and as soon as the debate on the address to the crown comes to an end Mr. Gladstone will introduce his new home rule bill. The debate on the address is part of the ceremonies attending the opening of a new session. It takes place on a motion to thank the queen for the speech from the throne, setting forth the ministerial program for the session, which is read on the opening day in the House of Lords. The House of Commons sooner or later always adopts the motion for this address, but for generations past it has been customary to use this opportunity to challenge the action of the government in matters of policy concerning which it is at issue with the opposition. Thus on the present occasion the Unionist opposition will debate the action of the government in appointing the special commission to inquire into the condition of

the evicted tenants and also in releasing the Gweedore convicts. Divisions will be taken on these questions, and it is probable that some weeks will elapse before the motion to the crown is agreed to. Then the way will be clear for Mr. Gladstone's great measure for Ireland, and the House will be engaged with the second reading of the bill until nearly Easter. It is impossible to foreshadow the result of the division, which will be taken about that time. When the new Parliament met last year Mr. Gladstone's majority was exactly forty, made up of his supporters from England and Scotland, who number 275, and of his Nationalist and Parnellite supporters, who number seventy-one and nine, respectively. His total following then numbered 355, as compared with 315, the strength of the Conservative and Liberal-Unionist opposition. Of the Conservatives there were 269 and of the Liberal-Unionists forty-six, but for all practical purposes all the opposition members may be classed as Conservatives.

Since the general election last year Mr. Gladstone has lost a seat at a by-election; two of his former home rule supporters have put themselves on the fence, if they have not absolutely gone over to the Unionists. These three changes will count six votes in a division in the House of Commons. It is probable, however, that Mr. Gladstone's supporters will carry two of the three Conservative seats now vacant as the result of the petition trials. If they do these successes will count four votes and will bring Mr. Gladstone's majority up again to thirty-eight. From this number one vote has to be deducted, as Mr. J. S. Balfour, a Radical member, has left the country in consequence of his complicity in the Liberator Building Society swindles. He has left under such conditions that it is probable that a new election for the seat which he still holds cannot take place until after the division on the home rule bill. Unless, therefore, other changes take place in the political complexion of the House between now and the division, Mr. Gladstone's majority will not be more than thirty-seven. This would be large enough to carry the bill through the second reading and through the committee and third reading stages in the House of Commons. It would not be large enough to bring any pressure on the Lords, who will assuredly throw out the measure if it reaches their House. There are, however, a number of doubtful members in Mr. Gladstone's following. Unless he has a majority of at least twenty on the second reading it is hardly conceivable that he will ask the House to devote a whole session to the committee stage. A second reading of a bill is an indorsement of its principle. Without a working majority of twenty he could hardly hope to press his great, complicated and highly contentious measure through the committee stage and to a third reading in the House of Commons.

The arguments of counsel in the case of the directors of the Panama canal, the testimony of M. Stephane before the parliamentary commission implicating 100 deputies, the discovery of 300 checks paid by M. Arton, the lobbyist employed by Baron Reinach, to conspicuous men, the arrest in England of Dr. Cornelius Herz and the

alarm this incident has caused in Paris among those who fear his testimony—these have been the leading events in the play which France is acting before the eyes of the nations. Royalist and Socialist manifestoes have fallen to the ground unheeded. Republicans are rallying to the government's support, and the Carnot-Ribot administration is vastly stronger than it was a fortnight ago. Several foreign correspondents have been escorted to the frontier, and legislation restricting freedom of speech is advancing on its way through the legislature. Shrewd diplomats have brought Great Britain's supremacy in Egypt to the front, and the popular frenzy is quite as likely to spend itself on vain threats against Great Britain as on the ministry.

Chancellor Caprivi's recent speech on the military bill has angered Denmark and vexed Austria, while his catering to the rising tide of Protestant indignation at apparent concessions to the Jesuits has alienated the Clericals, who through Dr. Lieber have reminded the chancellor of the importance of the vote of the Clerical party at this time and the price it demands for its votes. Brussels and Amsterdam have been invaded by bands of hungry, clamorous working men crying for bread and, figuratively speaking, they have been given a stone. Russia, with characteristic relentlessness, has ordered that Poland shall celebrate the partition of 1793 with *fêtes*, parades and services in the churches. Naturally the Polish nobles revolt at the idea of rejoicing over the dismemberment of Poland and some are feigning illness. Others talk defiantly. Meanwhile Russia silently solidifies its influence in Europe and Asia and her czar is reported as contemplating assuming the title of emperor of Asia. From Belgrade has come the rumor of the reconciliation of the ex-King Milan and his divorced wife Natalie. This, if true, will not change the sovereignty of Serbia, now vested in a regency and Prince Alexander. From Honduras comes the report that the Louisiana lottery officials have secured concessions that will enable them to continue their evil work in Central and South American countries. Hawaii sends the unwelcome tidings that the royal power was thrown in favor of a bill, which passed the legislature Jan. 11, granting a lottery franchise to men who promise to pay half a million yearly to the government. The cabinet and the Christians of the islands fought the measure and the country now faces a political and moral crisis.

IN BRIEF.

At our request, Rev. George A. Gordon, pastor of the Old South Church in this city, will contribute an article for our next issue on Bishop Brooks, to whom he was closely related in the bonds of an intimate friendship.

The reader of the article on Free Baptists in this issue must be impressed with the thinness of the partition between that body of Christians and our own denomination. When will the fence vanish entirely?

It is always gratifying to note success. The *Pagan Review*, which aimed to secure "thoroughgoing unpopularity," which purposed "to withdraw from life the approved vells of convention," which had for its motto "Sic transit gloria Grundi," has died. "Thorough-

going unpopularity" has indeed been attained.

Several of the local church papers have recently issued a Sunday school number with detailed accounts of all branches of the school and with pictures of the officers. These are much more attractive than the usual annual reports and cannot fail to strengthen interest in the work.

Labor organizations claim that 77,000 persons in Chicago have to work on Sunday against their will and that, too, without any compensation either in time or extra pay. No movement has ever been started more hostile to the interests of workmen than that which seeks to keep the World's Fair open on Sunday.

The *National Baptist* is of the opinion that if General Butler and Jay Gould had met a principle walking down Broadway they would not have known what it was. This is a reflection upon their intelligence as well as upon their character. Our contemporary has failed to do justice to their acumen. Recognition is one thing, an embrace is another.

The Court of Appeals of New York State has decided that the collateral inheritance tax of that State is operative in bequests made to charitable and philanthropic institutions without the State. This decision will decrease the amounts which New England colleges will receive from the Fayerweather estate and it will diminish the legacies which our denominational societies may receive in the future from residents of New York State.

There seems to be a growing disposition to make more of the social features of the annual meetings. The supper gains in favor as a paying investment of money and effort. This gathering around a common board under the roof of the sanctuary helps wonderfully that true family love which is so essential to the peace and growth of a church and does wonders in transforming dry routine business into matters of universal interest and participation.

Neighborly kindness came to the front last week in connection with the fire which destroyed the church in North Chelmsford. While the ruins were still smoking the Center Church of Chelmsford and the John Street Church of Lowell appointed committees at their weekly prayer meetings to visit the afflicted brethren in order to express sympathy and to encourage them to go forward. An act of thoughtfulness like this goes a great way in cementing the fellowship of the churches.

An exchange notes that Dr. Talmage of Brooklyn is to have an associate who is expected to relieve him of the drudgery of pastoral work. No doubt that part of the minister's labor is often less attractive to him than the preparation and delivery of sermons, but those who take it up as *drudgery* seldom get very close to their people in their preaching; and churches whose drawing power is mainly confined to pulpit and choir work, even when they become quite famous, are like some stores, which have many customers but little business.

Mr. Thomas Kane in the *Interior* proposes to avert division in the Presbyterian Church by having some responsible body ask a commission of pastors which he names to consider and report on the subjects which occasion liability to division, all parties to agree to accept their deliverance as final. If Mr. Kane will stir up some church to propose this, and call a council of the churches whose pastors he has named, perhaps the difficulties may be satisfactorily settled and in good Scriptural and Congregational fashion. We wonder that some common sense Presbyterian layman has not suggested this before.

A large measure of gratitude is due from us to the pastors who are taking so active an interest in increasing the circulation of the *Congregationalist* in their respective parishes. Quite a number, too, have sent to all the families of their congregation copies of our Handbook. We trust that their efforts in our behalf will prove mutually beneficial. A pastor in this State whose church is using our prayer meeting topics this year for the first time writes that he anticipates a new interest in the meetings this coming year, and a New Hampshire pastor in accounting for the steady prosperity of his church mentions as one reason the large circulation of the *Congregationalist* in his parish.

It is sometimes difficult for Americans to understand why the tall silk hat is insisted on in England as the only proper headgear for gentlemen. But the *London Times* points out its value to skaters in case they break through the ice. It says: "The buoyancy of the ordinary high hat is about fourteen pounds, which is considerably more than is necessary to sustain any person immersed until the necessary rescue apparatus is obtained. It has an additional advantage of keeping the arms below water—the throwing up of the arms being so frequently fatal." It is in order now for skaters to buy high hats. They should always be worn also in crossing the ocean to be used as life preservers in case of shipwreck.

Hon. John M. Francis, who has represented this country as its minister to Greece, Portugal and Austria, and who as a Unitarian would not be likely to uphold Puritanic views of the American Sabbath, gives as the result of unusually extended observation this view of the attempt which the managers of the World's Fair are making to inaugurate in the United States the European Sunday:

Proper respect for the opinions and convictions of our people, of the great majority of those who have been brought up to reverence the Sabbath day, forbids continental Sunday indulgences in their full blast of amusement-going on that day. It would be a rude attack, fraught with great evil, upon that reverent power which has constituted the greatest factor of our Christian civilization.

STAFF CORRESPONDENCE.

NEW YORK, Jan. 20.

Hampton Institute rarely fails, whatever the weather, to call out a large, appreciative and remunerative audience when it comes this way—or any other way, for that matter—with its appeals and living specimens of its work. Its meeting on Wednesday evening was no exception. The merits of the work, admiration for the energy, skill and consecration of General Armstrong, enhanced now by sympathy with his suffering from overwork, with the rousing speeches and touching songs of the students, are sure to draw money from the tightest pockets. But here the institute has the added advantage of a strong auxiliary, the Armstrong Association, of which Hon. John Bigelow is president and several of our best-known philanthropists are officers and active members. At this meeting President Seth Low, chairman, made a strong appeal for the institute. Booker T. Washington, one of the foremost graduates of Hampton, now at the head of the Tuskegee (Ala.) Normal Institute, brought down the house by his eloquence. Addresses were also made by Carl Schurz, Dr. Rainsford and Vice-president Frissell. The plaintive singing by the students melted all hearts, and if the school does not ere long get the larger endowment

it seeks it will not be the fault of Wednesday evening's speeches or songs.

Mr. Washington was also one of the principal speakers at the January meeting of the Congregational Club, Dr. L. C. Warner in the chair. The topic was the Progress of the Negro, and the four speakers were all colored people and all attractive talkers. Mr. Washington told the touching story of his early life, his toils and sufferings in reaching Hampton and getting through it, his labors in Tuskegee, which had to turn away nearly 500 applicants last year for lack of room. He dealt plainly with the present moral and physical condition of the masses in "the black belt," the work yet to be done and the grounds of hope for ultimate success. Rev. E. A. Johnson of Washington drew a striking contrast, particularly in religious things, between the emotional, ignorant negro of slavery times and the partly educated, self-respecting negro of today, and showed their relative bearing on the permanency and stability of our Government and the spiritual elevation of all our people.

Prof. J. M. Gregory of Howard University showed by telling statistics the negro's progress from an educational point of view. Going back to the times before the war with the laws prohibiting the teaching of negroes, he arrayed the steadily brightening facts until today in all the Southern States, except Texas and Alabama, the colored schools show a larger percentage of increase in attendance than do the white schools. Miss Fannie M. J. Coppin of Philadelphia, an Oberlin classmate of President Warner, is supposed to have dark blood in her veins, though it does not show itself on the surface. In a vivacious, enthusiastic way she told the story of the institution over which she presides, established in 1838 by the Quakers to test the negro's ability to learn and to which men have come all the way from Europe to hear these negro classes reading Greek and Latin.

By request of the Clerical Union Rev. A. F. Newton repeated before it the substance of his recent address before the New York and Brooklyn Association on the Relation of Strong City Churches to the Seven Societies. Applying to this metropolitan district principles common to all populous cities he showed how to make churches strong—by preaching the true gospel, by giving, by wise location, by a proper church building, a competent sexton, by brainy financial management and sometimes, for a wise purpose, by a church debt. He offered a resolution, which the Union passed, recommending that every church represented in it take a collection yearly for all the seven societies.

Our temperance people are tried but not discouraged by the protection which liquor sellers receive from officials themselves, behind the curtain, pecuniarily interested in the business. More and more attention is given to the method of opposing the allurements of barrooms by counter attractions, such as coffee houses, reading rooms, art exhibitions and the like. At the Church Temperance Society's annual convention this week this form of effort received much attention. Mr. Hilliard and Mrs. A. C. Hazden, both of Boston, made addresses on the coffee house system, and Mr. P. C. Buchanan gave his experience with the "Tee-to-tums" of London, be-

ginning to be imitated here. The starting of "night lunch wagons" was discussed and warmly advocated by Secretary Graham. Many are saying in effect: Give the laboring man after his day's work something better to drink than rum, a safer place to drop into than the saloon and cleaner clothed and cleaner mouthed men than the saloon's drunken loafers for companions and he will gladly accept the better provision. Some are ready to give of their means, and more are willing to see other folks give theirs, for testing the theory.

It gave a sudden thrill of pleasure, like that of meeting unexpectedly a long absent friend, to see the admirable portrait of Mr. Richardson in last week's *Congregationalist*. To one who knew him well the picture glows with life. The strong features tell of the sturdy conscientiousness that was his chief characteristic. The half smile ready to light up all the face and the beaming yet gentle eyes reveal that tender, loving side of his nature which his near friends loved so warmly and found so ready to help in times of despondency. Many a young, timid writer will remember it well, older and stronger men will never forget how often it upheld and cheered them when true sympathy was better than gold.

But the thrill of pleasure soon yielded to one of pain. Parting trod close upon the greeting. The face, kind, loving, helpful is here. The soul has gone up higher. Blessed is the thought of the meeting, not far away, where no separation will come, where the two following each other so soon shall reach forth once more the welcoming hand, and with them shall be the Lord they served and the meaning of whose words they now understand: "That they whom Thou hast given Me be with Me where I am, that they may behold My glory." HUNTINGTON.

WASHINGTON, Jan. 21.

Another week has passed by without any surprising advance in the legislative docket, and many people are beginning to murmur at the delay and to inquire among themselves as to whether we are not "in" for an extra session after all. Some suspect that a desire on the part of the Republicans and some others to saddle the new administration with full responsibility at once is at the bottom of all this inertia. However this may be, there is an almost unprecedented legislative blockade at present, and Congress will have to put in some of the liveliest kind of work during the next five weeks if it expects to pull through even the appropriation bills before March 4, to say nothing of the other important bills now pending.

The Senate has actually passed one important bill this year—the national quarantine bill—and has also refused to pass the time-honored McGanahan claim over the President's veto. This is not a very brilliant record for three weeks, but it is perhaps as good as that of the House, which has contented itself with passing three of the smaller appropriation bills and also a joint resolution proposing a constitutional amendment to provide for the election of senators by the people. This latter action has considerable significance and doubtless reflects a decided change in the popular opinion regarding the subject, but there is

no reason to believe that the Senate will adopt the resolution with precipitate haste.

When the quarantine matter first came up in the House the other day an unexpectedly strong opposition at once developed itself, and it was made evident that neither this measure nor anything similar to it is going to succeed if the New York State authorities can prevent it. The opposition was led by the New York representatives, who openly avowed their purpose to filibuster the bill to death. So jealous are the Staten Island quarantine officers of their authority that rather than run the risk of surrendering an iota of it they would defeat all efforts of the nation at large to strengthen the precautions against cholera next season. It is believed that this course, if persisted in, will occasion a tremendous outburst of indignation in Congress.

Another week has made it still more obvious that the silver question is likely to be thrown over bodily upon the next administration for settlement. Mr. Cleveland and his party may not like this but how are they to help it? There are many men of both parties, in the Senate and in the House, who are earnestly desirous of settling the question immediately by repealing the existing law or by some other means. But there are also many, probably a majority, who are not thus desirous unless the settlement promises to be in the interest of free silver coinage. It is within the power of Messrs. Andrew, McPherson, etc., to join battle at any time, but they do not wish to march forth to certain defeat. The latest intelligence is to the effect that the finance committees have concluded "not to press either the tariff or the silver bills this session." The practical interpretation of this phrase is not a difficult matter for any man of ordinary intelligence.

Senator Hill has had his way in New York and his friend Murphy is to be the junior senator from that State. It remains to be seen what personal advantage he will gain from it. Already he has been subjected to sharp criticism from some of his Tammany friends for his dictatorial manner, and Mr. Cockran and many other mighty men in the wigwam have loudly announced that there can be no fight with Mr. Cleveland within the party lines—that they are "all with Cleveland now," etc. This is believed to be true, and after Mr. Cleveland becomes president the general expectation is that he will bring the New York senators under subjection to his policy in common with the other representatives of the party here. Mr. Cleveland was always a strong man but he is infinitely stronger now than he was four years ago. He has more money, more social influence, more experience, and all signs point to a very imperious and positive administration during the next four years.

The nucleus of the new cabinet has been formed by the selection of Senator Carlisle as the Secretary of the Treasury. This is considered an excellent choice, and the rest of the cabinet making ought to be comparatively easy. The political war in the Western States still continues, and no man can yet say how the next Senate will stand politically. At the present writing the chances of the Democrats have improved slightly, but the situation varies radically from day to day.

Mr. Blaine still lingers in hopeless invalidism, but his vitality is remarkable, and from his sickbed he has been able to contemplate the passing away of many of his old-time rivals, who until lately were much more robust than he, for example, Gen. Benjamin B. Butler and ex-President R. B. Hayes, whose deaths made a great impression at the capital. C. S. E.

TWIN CITIES, Jan. 19.

The Week of Prayer was observed in nearly all our churches and one in Minneapolis and one in St. Paul continued the meetings another week, but there is not in any church, so far as can be learned, what we have been wont to call a revival interest. Such awakenings in this section seem much more rare than a few years ago. A study of the history of our churches for ten years past in these cities would give some ground for the apprehension that revivals are gradually dying out, at least as movements in the local church. The matter was up for discussion at a meeting of ministers not long ago. In the company were several who had been signally successful in revival work in former years—one who saw a strong church gathered together in a single revival, another whose ministry for year after year in various parishes had been marked by a number of periods of deep interest and ingathering, a third who, beginning his ministry about ten years ago, had in the first three years passed through three revival seasons in the same church—but no one of them has been able to rouse the same kind of interest in his present charge.

It is probably not a mark of degeneracy in either pastor or people but a sign of changing methods in church work. Much that was done in meetings formerly of a revival nature is now done more quietly, but more efficiently, through the regular weekly work of the church among the young people. Some ten years ago we visited Plymouth Church, Minneapolis, after special services had been in progress three or four weeks. The work was deemed successful and a good number confessed a purpose to serve Christ, but almost every one was a child or young person from some family in the church who would today make the same confession by joining the Christian Endeavor Society without attracting any special attention. Within a year in one of our smaller churches forty children have been gathered in a Junior Endeavor Society, each confessing the purpose to serve Christ. Formerly just such as these would have been counted as converts in a revival. Greater infrequency in times of special ingathering through evangelistic effort may not indicate, then, declension and failure, but rather that the church is doing its work more effectively from week to week.

When there does not seem to be a call in a church for special evangelism the question arises, What shall we do with the Week of Prayer? If its purpose is to give a special time for devotion and spiritual culture among professing Christians it will be gradually discontinued in its present place and reappear in the observance of the days before Easter. Reasons readily suggest themselves to sustain the position that, if a pastor wishes to evangelize the community, it is best to emphasize the first week of the new year; if his special aim is to deepen the

spiritual life of his people he should observe Passion Week. With this in view Park Church, St. Paul, decided to put its special services forward to the week before Easter. The reciprocity between denominations is illustrated by the fact that an Episcopal church in Minneapolis began the new year with what seemed like good old Congregational revival services.

While we are giving them lessons in evangelism our churches are willing learners as to methods in worship. In Plymouth Church, Minneapolis, special attention has been paid to the form of service and in the evening in particular it is prepared with much care, containing two anthems, one for quartette and another for chorus, and a solo with hymns and responsive readings, all bearing on the theme of the sermon. The pastor, Dr. G. H. Wells, has just begun a series of evening sermons to last two months on lessons from the river Rhine. His method is indicated by the first of the series: Youth: Its Conflicts and Conquests, illustrated by the early strifes and triumphs of the Swiss nation.

Speaking of liturgical tendencies, there was a very effective bit of ritualism at the People's Church, St. Paul, on Christmas Eve, reported as follows in a city paper:

Twenty-four little children, gowned like choristers in spotless white, marched with their choral books, each child bearing a candle, up the aisle to the platform, and as they did so all the gas lights were turned off, leaving only the faint illumination from the colored stars and the candles. As they led the full chorus, "Angels from the realms of glory," and afterwards in sweet, clear tones rendered the semi-chorus, "Jesus is His name," every heart in the audience seemed to bound with gratitude and reverence, so impressive was the scene.

It was at this church, which, although independent, co-operates with Congregationalists in many ways, that the Minnesota Congregational Club celebrated Forefathers' Day. The address was delivered by President George A. Gates of Iowa College on The Pilgrim-Puritan Leaven and the Larger Lump. The old themes were treated with much freshness and originality and the address as a whole made an excellent impression.

With the beginning of the year the question of lesson helps comes up anew. Most Sunday schools stand by the Pilgrim Series, but two in St. Paul, at Park and Pacific Churches, have entered on the Blakeslee course for 1893, and at the First Church, Minneapolis, lessons are prepared by the pastor, Rev. G. R. Merrill, specially for their own school.

This church did a very neighborly act to their sister Methodist church across the street, which was struggling on a recent Sunday with a debt of \$12,500. As a token of sympathy and good will the First Church people took up an offering for them of over one hundred dollars and sent it by a deacon while their brethren were in the midst of the agony. It brought new courage, being entirely unexpected, and helped much beyond its value in the column of figures.

This First Church has for its nearest neighbor among the Congregational sisterhood the Como Avenue Church. Here Rev. J. A. Stemen was installed Dec. 18. His statement of doctrine was of exceptional ability and, although decidedly progressive, carried the council with it. Beth-

any Church, Minneapolis, has also recently received a new pastor, Rev. H. G. Cooley; and Bethany, St. Paul, Rev. W. B. Millard, who comes from St. Clair, Mich. This fills up the pulpits of the Twin Cities again, at least until tomorrow. J. H. C.

MILWAUKEE, Jan. 20.

The figure of a flaming torch would have been of late not an inapt one for our city. The belief that one great fire is commonly followed by others may be a superstition but those who hold it can claim that with us it has been verified by fact. The causes of the great fire of Oct. 28, 29 are easy to see. It broke out in the midst of inflammable material and was driven by a terrific wind toward a multitude of wooden houses. The numerous later fires have given rise to the suspicion of incendiarism, but of this there seems to be no proof. Apparently they may all be accounted for by carelessness and beer-brained stupidity, which more than drunkenness—though there is vastly more of that than appears in our police court records—is the curse of Milwaukee.

Rev. B. Fay Mills is expected to begin meetings here April 5. A portion of the exposition building will be made ready for the great central gatherings. The churches are looking for great blessings and seem in very truth to be preparing for them. The Ministerial Association will devote its weekly meetings during March to special Bible study and prayer for the labor so soon to follow. Milwaukee has not been considered a promising field for evangelistic work. Among the traditions of which we are not proud is one to the effect that Mr. Moody remarked after being here that he hoped he was ready to go wherever the Lord called him but he did hope that the Lord would never call him to go to Milwaukee again. The story may not be literally true, but if not it fits facts wonderfully.

The last meeting of the Congregational ministers of Milwaukee and vicinity was made especially interesting by the attendance of some of the German evangelical pastors of this city. These represent the German Evangelical Synod of North America. To this church and the union by which it was constituted in its present form reference was made in a late number of the *Congregationalist*. The churches of the German Evangelical Synod of North America (which must not be confounded with the German Evangelical Association or "Albright" church) are Congregational in polity. In fact, allowance being made for the difference in historic development, they are Congregational churches. In Wisconsin they have somewhat more than eleven thousand members. It is, however, most unfortunate that among them confirmation in the church does not always mean personal choice of Christ as Master and Lord. Nor is the standard in regard to temperance and Sabbath keeping what we could wish. Yet the most vigorous temperance article that I have seen in a Milwaukee paper was published last winter in the (German) organ of this denomination and written by one of the pastors who were with us at our last meeting.

Before these lines are read the formal inauguration of Charles Kendall Adams as president of the University of Wisconsin will be a thing of the past. We all rejoice that the place held successively by Chad-

bourne, Bascom and Chamberlain is filled by so competent and worthy a successor. Dr. Adams is one of the many members of the university faculty who find a church home under the pastorate of Rev. E. G. Updike. Here also attend more of the students than at any other one place. The church has lately provided for its pastor a \$10,000 manse.

Never was Christian influence so strong in the university as now. Probably the same thing is true of our normal schools. There has been among us a revival of the academy idea and two institutions of this class have been founded, one at Endeavor, the other at Ashland. The latter is in some sense the child of the old La Pointe Mission, founded in 1830 by the American Board. Both these schools give good promise for the future. No small part of their work will be the training of teachers. Of this service our colleges, with increased resources, are doing and will continue to do their full share. Men and women of genuine Christian character will always be in demand as teachers in our common schools. These will not become "godless." In the membership of the Grand Avenue Church in this city are fifty-one instructors in public schools. Practically the famous decision of the supreme court in the well-known Edgerton case has made very little difference. Owing to our mixed population it had previously been found best to give up public worship in most of our schools, and under the decision the Bible may still be used as a book of history, literature and morals. It is studied in the original languages in our State university. In that institution chapel services were given up during President Bascom's administration years before the decision was rendered.

Within a few days announcement has been made that Roman Catholic pastors are no longer to discriminate against the children of their parishes who attend the public schools. Last Sunday, for the first time, lay teachers were employed in the Sunday school connected with St. John's Roman Catholic cathedral in this city. This in the diocese of the mischievous and arrogant Katzer! Apparently American Catholics are going to take a part in killing Cahenslyism.

In political matters nothing lately has attracted more attention than the decision of the Supreme Court that the State has a right to the interest on its own money. Stated thus it seems strange that the question should ever have been raised at all. But as the State made no provision for depositing temporarily in banks such of its funds as were not needed for immediate use the treasurers took opportunity of the neglect to do so themselves and to keep the accruing interest. It was pleaded in their behalf that they did not simply hold the funds in trust but that they were made absolute debtors to the State in the amount committed to their charge and that thus they had a right to use the funds to their personal advantage. This view was not sustained by the court. Thus a great evil has been brought to an end. No doubt this bad custom had somewhat to do with the defeat of the Republican party last autumn and two years before. Yet the matter was not one of party, for our present governor has confessed that he once had a desire to hold the office of State treasurer "for the money

there was in it," and one of the treasurers liable under the decision is a Democrat.

J. N. D.

CURRENT THOUGHT.

AT HOME.

Rev. Dr. C. H. Payne, secretary of the Board of Education of the Methodist Episcopal church, in *Zion's Herald*, challenges Rev. E. Winchester Donald's recent statement before the Boston Congregational Club, viz., "I defy any man to show on the part of any reputable newspaper in any of our cities a deliberate and frank advocacy of any principle of indecency or wrong." Dr. Payne asks: "How many of the so-called 'reputable newspapers' of the whole country favor Sunday closing of the Columbian Exposition. . . . Are we seriously to be told that the public press is 'on the side of right' touching the overthrow of the saloon power?"

The *Evangelist* thinks the ecclesiastical procedure in the trial of Professor Briggs, whereby the case has been banded back and forth between the Presbytery and General Assembly—the Synod of New York being ignored—"seems to be modeled on that of the Barbary States rather than on the process of law in civilized countries. . . . The commonest criminal cannot be tried for his life on the same offense but once. If he is acquitted by a jury of his peers he goes free. But an eminent Biblical scholar can be tried for his professional life three times. If the jury will not convict him push on the case till some court be found that will convict him. Such a procedure is a caricature of justice. If such a farce as this is to be enacted before our General Assembly we submit that that body should assume its proper title, not of a high court of justice but of a high court of injustice."

The *Presbyterian* interprets the verdict in the Briggs case to mean "toleration," and it lets it be known that it objects to such liberty of thought and utterance: "The questions which Dr. Briggs has raised are not 'minor' in their nature or in their effects. They are fundamental. They may be covered up under various disguises, but they are vital and all-permeative. Reduced to a last analysis they are, in the main, these: Have we an authoritative, fully inspired and life-regulative Bible? Is the principle of eclecticism to prevail in Scriptural interpretation and practice? Are we to have a church of heterogeneous elements or one unified in faith and activity? Are we to give up our distinctive tenets and sanction the growing divergencies which sail under the banners of 'higher criticism,' 'individual freedom,' 'new theology,' 'progressive doctrine,' 'inner light' and 'individual consciousness'?"

If a correspondent of the *Churchman* is a reliable informant, it is evident that the descent of the Holy Ghost upon the Japan mission of the Protestant Episcopal Church is needed to promote brotherly love and attention to the real object which took these missionaries into the foreign field. He tells of "one of our missionaries having taken offense at the singing of the *De Profundis*, while kneeling at the close of a quiet Lenten service, attended by all the other members of the mission at that station (Tokyo), including the bishop, who would not attend the services of the church on Good Friday but had no scruple in attending a nondescript 'non-sectarian' meeting during service hours on that day! The same clerical member would not walk in a procession of English and American missionaries, including good Bishop Williams, at the opening of an English mission chapel, because it smacked too much of popery! Another clerical member spoke of our church at a public meeting during 'the Week of Prayer,' under the auspices of the Evangelical Alliance, as 'our little Protestant Episcopal sect!' An-

other objected to wearing cassocks, colored stoles and to fringes and embroidery on black stoles! Still another—a lay member—called a clerical member of the mission 'a Jesuit in disguise' for singing Lead, Kindly Light and reading one of Newman's sermons, written while in the communion of the English Church!"

ABROAD.

H. Grattan Guinness, F. B. Meyer, Mark Guy Pearse, H. Webb-Peploe, and other English clergymen and laymen who believe in the immediate second coming of Christ, have formulated an appeal to the conveners of Christian conferences in the United Kingdom urging the sounding of an alarm to a slumbering church. As found in the *Christian* the appeal cites as proof of the approaching event the following: "The stirrings among the Jewish people of a national life that has lain dormant for many many centuries, but which is now displayed and asserted in various quarters of the world and under manifold aspects, point to the blossoming of the long barren fig tree and to the early fulfillment of the thirty-seventh chapter of Ezekiel. . . . What lover of gospel truth can shut his eyes to the great falling away, into superstition and formalism on the one hand and unto unbelief on the other, which has characterized the past generation as well as the time in which we now live? Many are drawn aside into the practices of the Roman apostasy, many more into doubting the authority of Holy Scripture. Rome is working ceaselessly, with a vast army of devoted followers, to complete her destiny and then to meet her doom, whilst in Protestant churches and colleges Christ's foes are found in His own household. And lest we should be charged with taking an insular and narrow view of the position of the Church of Christ we have but to turn to America and to the continent of Europe to convince ourselves that the pretensions of the papacy were never more audaciously pushed forward, whilst Puritan simplicity in life and worship was never at so low an ebb in nations which formerly were permeated with pure Scriptural teaching."

The plague of gambling attacks society everywhere. Here is the *Southern Cross* (Victoria) saying: "We doubt whether there was a bank or a merchant's office or a great school in the colony in which a sweepstake was not got up for the Melbourne cup. In America, when municipal corruption grows very rife and the city has fallen into the hands of a gang of thieves who steal the taxes openly, a sort of moral revolt takes place and all decent citizens form a league for putting down the plague. The city has to be reconquered and the rogues whipped into flight. And exactly such a moral revolt is needed in Victoria on the whole subject of racing and gambling. The law needs bracing up sternly and it must be made a criminal offense to advertise sweeps or publish the betting odds. We have reached a point, too, where leading citizens, from the governor of the colony downwards, may be expected to look at the whole question of racing from the side of humanity and morality."

The *Christian Patriot* (Madras), discussing the controversy between Dr. George F. Pentecost and Pundita Ramabai, says: "He has evidently not the slightest idea of the circumstances in which such an institution is placed and the peculiar conditions of India. We think it perfectly consistent for a Christian, in conducting a school for Hindu widows who have to break through so many prejudices, not to thrust the Bible upon them against their will. We think that it is utterly impossible for a school for Hindu widows to be conducted on the policy which Dr. Pentecost advocates and if he has a little more experience of India he is sure to come to our way of thinking. The pundita herself has said over and over

again that she has no objection to giving instruction in the Bible to those who voluntarily ask for it."

HOW SHALL WE MEET THE HIGHER CRITICISM?

BY PRESIDENT W. G. BALLANTINE, OBERLIN COLLEGE.

Not in fear, heat or haste surely. The thought of our age has grappled in earnest with the problem of ancient Hebrew history and the literature that came out of it. To place a single book in its proper setting we may need to master the intellectual and religious history of a thousand years. In 1753 the honest Roman Catholic physician, Astruc, attempted what seemed the simple literary task of dividing the book of Genesis between two authors on the basis of the use of the two names of God. This innocent little rill of criticism soon swelled into a river and has now broadened into a sea. The question is no longer of Genesis merely but of the whole Bible, and not of the Bible merely but of the whole religious history of the Jews. There are important points regarding the book of Genesis which will be clear only when we have come to have a perfect comprehension of the sweep of events from Adam to Jesus of Nazareth.

It avails little to protest that the term "higher criticism" is ill chosen. That may well be. But clearly or vaguely defined there is an important topic now up for discussion. Upon this topic light is wanted. Let us not linger disputing about names.

In some respects this is the most difficult problem upon which men are called to think. It involves the earliest moral relations of the infinite and the finite. It is the study of the first faint glimmerings of divine self-revelation in the night of heathenism. It is the study of that long, slow dawn which preceded the rising of the Sun of Righteousness. It is the study of the gradual uplift of those holy fields upon which the blessed feet of the Redeemer were to walk. Psychological problems, archaeological problems, literary problems, ethical problems meet us at every turn. Difficulties enough lie upon the face of the Old Testament. Colenso, superficial as some of his thinking was, has pointed out many that still perplex us.

To many persons suspense of judgment is impossible. They have no patience with tedious investigations. Why should we not go about the practical task of saving the world, say they, and let unprofitable speculations alone? But thought, as well as action, is a divinely imposed necessity of mankind. An unanswered question returns ghostlike at every feast and will not down.

This is no time for heat. With such a work in hand every honest investigator should be encouraged to do his utmost. The poorest use we can make of an Old Testament scholar today is to try him for heresy. Let us put off the trials until our researches are completed. Perhaps then it will be found possible to dispense with them altogether.

This is no time for fear. The Bible has stood a long while. God still speaks to us through it. True science cannot possibly reach a verdict about the Bible inconsistent with the dignity of the Word of God. The New Testament has gone through the fire of criticism and has come out unharmed. The presumption is in favor of a like result for the Old. Still, our manuscript authori-

ties for the Old are far inferior, the events are more ancient, the variety of matters greater, their relations to the central facts of redemption more obscure. It is reasonable to expect to find necessity for a larger revision of former opinions.

This is no time for haste. Some of the most famous critics of the day are evidently mistaken. So far as they view Christianity "simply as one of the great religions" they are sadly wrong. So far as they postulate the impossibility of miracles and prophecy their arguments are worthless for us. If some of its consummate masters are indisputably in error then "criticism" itself is not "infallible." It cannot demand instant acceptance for its *dicta*. There must be a patient weighing of all arguments and abundant time for reflection. An unthinking rejection or dogmatic assertion of either the Old or the New will settle nothing. Nor must we find relief in hastily revising theological definitions and giving them an elasticity to fit any possible outcome of criticism. Is it not better to wait and fit them to definite results? For example, relief is offered by some in the distinction between revelation and inspiration. Revelation is defined to be "the special manifestation which God makes of Himself, having for its end and aim redemption." Inspiration is "supernatural aid in the communication of divine truth." It is stated that "if the inspiration of the Bible were disproved *in toto* there would be no ground on that account for calling in question its essential facts and doctrines." "Christianity is historically proved without reference to inspiration." "The record of the gospels would be in the main true without inspiration."

With the highest respect for the distinguished authors quoted it must be said that this distinction strikes us more as the creation of dogmatic theologians than as the discovery of inductive students of Scripture. With the books in hand no such convenient line of cleavage appears. The present discussion has gone far enough to force into clear recognition the fact that the Bible is not one book but sixty-six. It is not a single continuous narrative homogeneous from end to end. All parts cannot appropriately receive the same predicates. It was a mediaeval blunder to mistake the Greek neuter plural *Biblia* for a Latin feminine singular, a blunder which has powerfully promoted a popular misconception.

Before definitions are possible two lines of inquiry must be followed out: first, the relation of the Holy Spirit to the various revelations having for their end redemption, and, second, the relations of the principal actors in sacred history to the several books. The relation of the Holy Spirit to the life and work of Jesus is a fact of which current systematic theology has little to say but great stress is laid upon it in the New Testament. He was begotten by the Holy Ghost. At His baptism He received the Spirit without measure. Returning full of the Spirit from the Jordan He was led of the Spirit into the wilderness. When He came to Nazareth and entered into the synagogue He opened the book of Isaiah and found the place where it was written, "The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor," and He said, "Today hath this Scripture been fulfilled in your ears." It was through the eternal Spirit

that He offered Himself on Calvary. On the day that He was taken up into heaven He through the Holy Ghost gave commandment unto the apostles whom He had chosen. Thus we see that every deed of Jesus was wrought and every one of His gracious words was spoken "through the Holy Ghost."

The relation of the Spirit of God to all the prophets, psalmists and apostles is a uniform claim throughout the Bible, so far as there is occasion to refer to such a thing at all. We are specifically informed that the Spirit was upon Moses, David, Isaiah and the other Old Testament prophets. This claim is more distinctly and repeatedly emphasized for Peter, Stephen, Paul, Agabus and the other founders of the Christian Church. The book of the Acts of the Apostles might with equal propriety be called the book of the Acts of the Holy Spirit. It begins with the waiting of the disciples for the day of Pentecost. It narrates that wonderful outpouring and then proceeds to unfold the consequences. The discourses in it are those of men full of the Holy Ghost. All that there is of value in the book is ascribed to the Spirit. Paul claims to teach and write under the direct guidance of the Holy Spirit, in absolute independence of any human instruction. "Which things we speak, not in words which man's wisdom teacheth but which the Spirit teacheth; comparing spiritual things with spiritual." If such a relation of Paul to the Holy Spirit should be disproved all the value of his epistles as revelations would be destroyed.

This constant, pervading and dynamic relation of the Holy Spirit to Jesus and to the prophets and apostles is an essential fact and doctrine of the Bible. Without it Christianity is historically disproved. Without it nothing is left of revelation but "inexplicable dumb shows and noise." This, then, is the conclusion of our first line of inquiry that all redemptive revelation has been through the Holy Spirit.

So far in this survey we have not introduced the term inspiration. The authors whom we have quoted propose not to use it at all of the phenomena of which we have been speaking. They propose to call all that activity of the Holy Spirit revelation. And they propose to restrict the name inspiration to the divine influence, if there was any, which determined the form of the books as records. According to them, for example, the inspiration of the book of Acts, if there is any, is not in the substance of the book, not in the words of Peter and Stephen and Paul, but all in Luke, the recorder.

The relief obtained in this way seems wholly verbal and is purchased by the arbitrary restriction of a valuable word which is needed in a wider sense. It would seem more scientific to define inspiration as "any special influence of the Holy Spirit." The relief sought would then be found in more careful study of the varieties of that influence upon different actors in sacred history. If Luke had no divine help still the book of Acts is full of inspired words.

Some assume that if it is once claimed and admitted that a man or a book is inspired, everything is settled. They assume that inspiration is the same as omniscience and that if God ever told a man anything He must have told him everything. The proper correction here is not to banish the name inspiration but to show that we cannot tell

a priori how much aid the Spirit would give to His instruments. Even when divine help is conceded its extent and limitations must be inductively ascertained. Whether inspired men could fall into errors of fact or doctrine can be known only by investigating whether they actually did so fall.

We should prefer to say, then, not that "Christianity is historically proved without reference to inspiration," but that the inspiration of the founders of the Christian Church is historically proved without reference to the verbal inerrancy of their books or those of their companions.

Turning now to our second line of inquiry we find that many books of the Bible claim to have been written by men under the special influence of the Spirit. They are not histories written by subordinates about the principal actors; they are the words of the principal actors themselves. Such are the epistles of Paul. In regard to these one of the eminent authorities quoted says, "Here revelation and inspiration were in the same person and were essentially the same thing." The same admission must be made for all the epistles of the New Testament and for the book of Revelation. If "the inspiration of the Bible is disproved *in toto*" all authority goes at once from the prophetic books and the prophetic psalms and the epistles and the book of Revelation, for these have the claim of divine authority inwrought in their substance. Nothing is left but the historical books. In these histories the chief value is in the words of men who claim to be directed by the Holy Spirit, that is, in the inspired words. Our second line of inquiry, therefore, leads us to this conclusion, *not* that "Christianity is historically proved without inspiration," but that the historical books of the Bible give a true record of the words and deeds of inspired men whether the authors of those books were themselves inspired or not.

SCROOBY CLUB SKETCHES.*

IV. CONGREGATIONAL PUBLICATIONS AND MARTYRS.

BY REV. MORTON DEXTER.

It has been shown that during the fifteenth and sixteenth centuries scores and even hundreds of Puritans were put to death for their faith, without counting the many who were slain as truly by being caused to languish in the loathsome prisons of the time until they died there. Congregationalism also had its martyrs, of whom the names are recorded of at least six who were killed before the year 1600. Before naming them, however, it is desirable to notice briefly certain publications, which had great influence in creating and extending that revolt against the state church which was punished so severely. Thomas Cartwright, for example, wrote several treatises or translations between 1572 and 1593 urging Presbyterian views, and was imprisoned once for so doing. He held to the theory of a state church with a Presbyterian organization, and never was a Congregationalist. He, more than any other, is credited with having given English Presbyterianism a definite form. A number of other publications antagonizing the state church, some written at home and

others on the continent, also were circulated in England at about the same time or a little earlier, often anonymously because of the risk of acknowledged authorship. They, as well as many replies to them, all helped to arouse the popular mind.

Late in the year 1588 there appeared the first of the famous Martin Mar-prelate tracts, *Oh Read Over Dr. John Bridges, etc.*, nominally a reply to a work by Dr. Bridges, the Dean of Sarum, in defense of the Church of England. In the course of about seven months six other such publications appeared. The author never has been discovered certainly. Apparently John Penry published them and he generally has been believed their author. But the late Dr. Dexter, in his *Congregationalism as Seen in Its Literature*, etc., argued, with much force, that probably they were from the pen of Henry Barrowe. They are terse, colloquial, fiery and satirical. But for the justice of their charges they might be called abusive. They are boldly personal and defiantly severe. They were read widely, caused the people to laugh and the ecclesiastics to stand aghast, and made a lasting impression. They called out several replies in the same vein, roused the authorities of church and state to a fury of indignation, and occasioned new persecutions quite as harsh as any before. One result was the martyrdom of several of the six Congregationalists now to be mentioned.

Of three of the six little or nothing is known. One was John Copping of Bury St. Edmunds, perhaps a minister, but probably a layman. He was imprisoned from 1576 to 1583 for disobeying certain ecclesiastical laws. He was tried repeatedly but refused to recant, managed somehow, even while in jail, to circulate actively the works of Robert Browne and Robert Harrison, and finally was hung at Bury for these offenses on June 5, 1583. Another, Elias Thacker, was Copping's fellow-prisoner for most of the time, held his beliefs and shared his labors as a disseminator of Congregational principles, was condemned at the same time, and was hung the day before at the same place. William Dennis, of Thetford, a third, is known to posterity only through the brief statement afterwards made by Gov. William Bradford, of the Plymouth Colony, that "he was a godly man and faithful in his place." He, too, was executed publicly as a Separatist.

Of the other three we know more. One was John Greenwood. He was a Cambridge graduate in 1580-1, who became a clergyman of the state church but later was domestic chaplain to Lord Robert Rich of Rochford, Essex, an eminent Puritan. He abandoned the Established Church, was arrested in London in 1586 for holding a religious service in a private house, and was imprisoned in the Clink. Here he wrote two treatises which he managed to have printed. In 1592 he was released on bail for a time and helped, in September, to organize the first Congregational church in London, taking the office of teacher, Francis Johnson being pastor, but early in December, the news having reached the authorities, he was reconfined. During most of his imprisonment he had as a fellow-prisoner Henry Barrowe, already mentioned as perhaps the real Martin Mar-prelate.

Barrowe was a native of Shipdam, Nor-

folk, a graduate of Cambridge, a lawyer of Gray's Inn, a courtier, and for a time, according to Lord Bacon, a man of dissolute life. Converted by hearing a single sermon, he became interested in theology and church government and identified himself with the Congregationalists in the effort to secure reform. He was arrested Nov. 19, 1586, without a warrant, while visiting Greenwood in the Clink Prison, and was kept in jail there during most, if not all, of the remainder of his life. He managed to write and secure the publication of at least six books of his own as well as four others written in conjunction with Greenwood. Barrowe appears to have possessed the more original and controlling mind and to have chiefly shaped their common utterances. He advocated a distinct and peculiar theory of Congregationalism, now known as Barrowism, in which there was a considerable and an unnatural mixture of Presbyterianism. It is a marvel, yet a fact, that, in spite of the vigilance of the authorities, these two men, while in prison, contrived to compose twelve able volumes and to get them smuggled, doubtless piecemeal, out of jail and then surreptitiously printed. The zeal and determination of the reformers could not have been demonstrated more conclusively. Barrowe, with Greenwood, was tried several times, made able arguments which proved very troublesome to the authorities, and finally, after a reprieve or two, the two friends were alleged to be guilty of having declared the queen to be unbaptized, the state so corrupt that no Christians could live in it peaceably, and all the people infidels. They were hung on April 6, 1593.

The sixth of these martyrs was John Penry, a Welshman. He was a Roman Catholic in youth and graduated at Cambridge in 1583-4, where he had become a Puritan. He then went to Oxford and gained the degree of master of arts, took holy orders and earned a good repute as a scholar and preacher. In 1587 he wrote and printed a vigorous appeal for better preaching in Wales. He soon became active in publishing secretly the writings of the various Puritan authors, notably the Martin Mar-prelate tracts, and had to fly for safety in 1589 to Scotland, but in 1592 he was back in London and was one of the newly formed Congregational church. He was arrested March 22, 1593, and imprisoned. He was tried for having begun privately to compose a petition to the queen, which never was sent, or even completed, but which contained an appeal for liberty of worship. He was convicted and on May 29 he was put to death, doubtless like the others, by being hung.

It is not probable that even the ecclesiastical authorities perceived clearly, if at all, the distinction between these men and the other Puritans who had been slain for the faith. To the rulers the then hardly more than suggested differences between Presbyterian and Congregational Puritanism must have been too insignificant for notice. Probably their condemnation appeared, even to their companions and to the martyrs themselves; to be due, and was due, to the general fact rather than to the particular method of their dissent from the state church. Nevertheless, they were genuine Congregationalist martyrs, of whom all

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modern members of that branch of Christ's Church, who are their spiritual descendants and who bear their likeness more or less closely, never should cease to be tenderly proud.

DIFFERINGS.

BY REV. A. H. QUINT, D. D.

When our class in Andover was just entering upon its second year, and thus upon the study of systematic theology, an old school friend in the senior class said to me, "Beware of Professor Park's definitions; they will look innocent, but if you admit the definitions you will have to take his whole system." My friend was not absolutely correct but very nearly so. The brilliant professor's adherents have seldom differed from each other, even in minor details, and this uniformity is largely due to the fact that the system flows out of the definitions. It is as if half a dozen streams are struck which flow from one fountain through strata which do not affect the character of the water.

This illustration differs from a case which I once noticed in Tennessee. Three streams came out from under a low hill side by side within a space of a dozen feet, one stream being of pure water, one impregnated powerfully with sulphur and one as strongly characterized by lime. Wealthy people made it a watering place. "They didn't else know how to git shet of their money," said a lank citizen of that vicinity. Perhaps there was a common head of water somewhere flowing through three separate channels and taking the characteristics of each on the way. Certainly all three streams had one thing in common—each was water. I am quite sure also that if any visitor preferred lime to sulphur, or sulphur to lime, he had an undoubted right to his choice. I am equally sure, however, that neither person had a right to insist that lime was sulphur or sulphur was lime.

Just here I must say that I modestly differed from the great professor for whose intellect my profound reverence has never wavered. I think he used to say, in speaking of "terminology," that one has a right to use words in a peculiar sense if he but defines their meaning. But it seemed to me that one had no right to use a word in a sense liable to mislead under cover of a general definition. A man might say, "I wear a hat upon my feet, but by 'hat' I mean what other mortals call a pair of boots." That is, he has no right to take the word "hat" out of its ordinary meaning, for unless, indeed, he repeats the ridiculous definition every time he uses the word it will be forgotten and if he repeats it he might as well have taken the proper term. I do not of course mean to exclude the technicalities of the sciences. Words in them have a world of their own. But the language used in ordinary affairs and in religious life, should certainly be such as to avoid misunderstandings. For instance, the word "inability," as applied to a fallen nature, cannot by any series of explanations be forced out of its common meaning. If you prefix the word "moral" you cannot thereby change the character of the word "inability" or deprive it of its sadness. Yet great divergencies of thought used to follow different uses of this word. If men could agree upon the meanings of words differences would be greatly diminished.

A ridiculous incident is recorded of an Indian in New Hampshire when a few lingering specimens of that race remained in the province. He called at the farmhouse of a godly family and sat down in silence. The excellent Christian woman greeted him but waited till his taciturnity should give way. At last he began slowly saying, "Bible, God, wicked, good, heaven, hell," and so on. The perplexed woman said, "What do you mean?" The Indian replied rather angrily, "I mean cider." Here was perhaps the crudest form of failure to understand mutually the intent of words. But sometimes it seems as if enlightened people understood each other little better than the pious woman and the pious talking Indian. Their thoughts may be as incongruous. To get a mutual understanding they need to know what words mean. It would be too much to suggest that some words and phrases have come to need absolute redefinition.

A little time ago, in writing upon "experiences," which has brought me many kind Christian expressions, I ventured to suggest that the word "experimental," as applied to religion, was "detestable," as intimating that religion was a kind of chemical guesswork and experimenting in ignorance to see what might happen. I placed it in distinction from those actual experiences which the Word of God guarantees to the soul, of which there could be no doubt, and which enter into the deepest life. The difference between experiment and experience, as those words obviously mean on their face, I briefly put in contrast, but mainly I dwelt upon the real inner life of experience which God's Spirit makes a living thing. Somewhat to my sorrow a good brother writes a profound regret that I am denying the necessary fact of inward Christian experience by rejecting the word "experimental," that is, he uses the word in a secondary meaning which he holds to be sacred. I take the word, which I have hardly heard used for many years, in its obvious meaning, calculated to mislead an inquirer and being one of a set of cant words which do no credit to religion. He and I alike believe in Christian experiences, only I call this work of the Spirit experience while he calls it an experiment. Would that all differings could be explained as easily.

Of course there are things much deeper than words, or the meaning of words, about which men differ and which cause divisions. Such things may be somewhat removed from dissension by getting back to common ground. An English missionary told us at the Ministers' Meeting one day, what I suppose all our missionaries would tell us, that the first thing for the missionary to do is to find some admitted ground on which both the heathen and the missionary could stand, as, for instance, that there is right and there is wrong. Unless some such ground can be found argument seems to be useless. When it is found inferences and applications can follow. That there will be, among intelligent people, different views when the inferences begin is quite certain, for no man can see the whole of a great truth. Truth is a statue and not a canvas. Our Lord Himself is a person and not a parchment of precepts. Every believer sees the real Christ, but dare we say that each one sees the whole Christ?

There will be differences and the differ-

ences are sometimes vital. There are things so antagonistic that one of them is necessarily false and therefore dangerous. It is not wrong for one to hold with the tenacity of life to what he regards as essential and necessary truth. He can do it in a spirit of charity. It is mere sentimentalism to regard all beliefs as matters of indifference. But Christian men, in all matters which are merely measures and methods, Christians who agree in great principles, ought to be able, by frank interchange of thought and the freest communication of facts, to arrive at mutual understandings of precisely what is and is not, and thereon, having clear and distinct mutual knowledge, then decide whether to agree or disagree. But no division is right or Christian until all facts have been fully communicated and each person concerned has been given the amplest opportunity to see precisely what the other sees. Nor can there be any satisfactory arguments or sound conclusions so long as facts are kept enveloped in a cloud of mystery under any pretext whatever. Our Christian work is not a contest between two parties in court, each hiding facts from the other so as to conquer. It is common property in a common cause.

IMPRESSIONS OF EX-PRESIDENT HAYES.

BY WARREN F. SPALDING, BOSTON.

Public men leave two impressions, one upon the people who have never seen them and one upon those who know them more intimately. The first is often formed under the most unfavorable circumstances, and sometimes is much better than it should be and sometimes much worse. Often it is formed in the heat of political controversy from what is said by zealous partisans, and once formed it usually abides. My impressions regarding the late President Hayes were formed in 1876 during the campaign. Since then I have had many opportunities to form impressions from personal contact with him at the meetings of the National Prison Association, and I have ceased to wonder at his phenomenal popularity which enabled him to carry Ohio three times against the three most popular Democrats in that State—Thurman, Pendleton and Allen. Having heard him at these congresses I can understand his power on the stump. Tall, erect, perfectly proportioned, self-possessed but never self-asserting, courteous and gentlemanly always, he could not fail to command attention even by his presence. His voice, too, was excellent. One wondered at the perfect ease with which he filled the largest halls. His enunciation was very distinct, his style deliberate but forceful, his thinking clear and logical. These things helped him. But the pitch of his voice was perfect and I think his ability to make himself heard without effort and to reach and hold his audiences was due in large part to this.

He impressed me as a thoughtful man. There was a vein of delightful humor in him but he was never frivolous. In conversation he was charming. He began life thoughtfully. His four rules for his college work show this: (1) Read no newspapers; (2) rise at seven, retire at ten; (3) study law six hours, German two hours and chemistry two hours; (4) in reading Blackstone record my difficulties.

The young man who so saw the value of his opportunities as to make and keep such rules could be depended upon to make the most of himself as he always did. His success was no accident; it was the natural result of his methods.

He was a broad man with "benevolence large," as the phrenologists would say. Only this trait of his character would have prompted him to give the last twelve years of his life to charity work. He found out "what to do with our ex-presidents" by finding out what an ex-president could do and then doing it. He was wanted for work in connection with the great educational development of the South, and he responded. He was wanted in the work of prison reform and he responded. Most men having stood at the head of the nation would have thought they did well to "allow the use of their names" on a board of directors or trustees. He did more. He was an active participant in the work, and brought to all the positions which he accepted that clear and well-trained judgment which had characterized his entire public life. His utterances on prison reform were original, clear, incisive. In his annual addresses he formulated new truths and enforced old propositions which had not yet won their way into public favor. At the Baltimore congress, only six weeks ago, he struck the keynote of the session on the immigration question, and gave a new impulse to measures to restrict the importation of criminals. To the work of education in the South he gave much thought in the same way. The breadth and kindness of his sympathies had a new illustration when General Armstrong was so ill, a year or more ago, and the interests of Hampton were in peril. His brief letter of appreciative tribute to the general and his work did much to promote the successful issue of the attempt to save it from failure.

He was a man of sterling character and rare purity. His face, his bearing, his manner all seemed to emphasize this. It was the outgrowth of a long life of loyalty to principle. It was ingrained, not superficial. I doubt if he ever was subjected to the overwhelming temptations which beset so many strong men. He came from a pure, clean ancestry and there was little in his nature to which the surging temptations of life could appeal. The wonder is that such a man could and should have had so warm a sympathy with those who have fallen under these temptations into crime and ruin—a sympathy which was not emotional but which found expression in earnest work to make their recovery possible.

This high character asserted itself in the selection of personal friends and political associates. It led to that felicitous choice of Lucy Webb as his life companion—a choice which not only gave him a constant uplifting influence but which also bestowed upon the nation a noble example of Christian refinement and lofty devotion to high convictions which have given her name to the world as one to be cherished. That remarkable cabinet which he constructed—the admiration of all parties—how much it was due to his preference for men of lofty personal character will never be known. Certain it is that it has rarely been equaled.

He once told me an incident which showed what he most admired and appreciated. It was in connection with the dinner given

him by the city at the Vendome in Boston. Among the guests was a brother of Mrs. Hayes. That gentleman found out in some way that one of the waiters who attended him was a student and took the opportunity—merely such an opportunity as table waiting would give—to speak to him some stimulating words, which so aroused and encouraged the young man that he pushed on in his studies, overcame all obstacles and reached a high position in Massachusetts school work. That incident and its results was the one thing about that dinner which President Hayes remembered with greatest pleasure.

This choice of friends was so important a matter that he made it one of the topics in an off-hand talk to the prisoners in the Maryland penitentiary at Baltimore at the recent congress, urging upon the convicts the importance of such choices and the value of good friends. It was a delight to hear him in a familiar way talk to those six hundred men, half of them colored, holding their attention to every word.

He was a man finely, even sensitively, organized. No man in this country has been more abused or more misunderstood. No man ever bore malignant misrepresentation with greater dignity. There came under my eye at one time when I was with him a newspaper paragraph which spoke very appreciatively of him. Knowing that he would not see it otherwise I cut it out and handed it to him, remarking that I did not know that he cared for such things. He read it and replied, "I have schooled myself to an entire indifference to all abuse and care nothing for it, but I confess that I am pleased with comments of the opposite character." It was this spirit which made him content to wait the vindication of his course as president. I was speaking with him only a year ago of the importance of having the history of that critical period of American history written, and he replied that he had not thought until recently that the time had come, but that other gentlemen, especially Mr. Schurz, had within a few months expressed the same opinion, and he was inclined to believe that it was near at hand. What a pity it could not have been written when the principal actor was living.

One other impression is almost too personal to mention but it was so general among members of the prison congress that I think I may allude to it. The people of the nation have come to think of General Hayes's domestic life as a part of their prized possessions. Attendants at the prison congresses have seen a little bit of this life, from year to year, transferred from Fremont and reproduced before them. His only daughter has been his constant companion at these meetings and their devotion to each other was often noted. It was not demonstrative, it never was of a character to attract attention, but it was a delight to witness it in its naturalness for it recalled all we had known of the home at Spiegel Grove in quiet Fremont. How he loved that spot, the one desire of his heart when he was stricken being to reach it and die in surroundings so dear to him.

He lived his allotted time, his threescore and ten years, a man true to himself and to his convictions, noble in character, pure in life, thoroughly unselfish, with great abilities, high purposes, broad sympathies,

more nearly the ideal man than almost any other who has occupied the presidential chair.

FREE BAPTISTS—WHO AND WHAT THEY ARE.

BY PROF. ALFRED WILLIAMS ANTHONY, LEWISTON, ME.

Free Baptists report a membership of 82,940. Originating in New Hampshire in 1780 under the leadership of Benjamin Randall, who had been converted ten years before under the preaching of Whitefield at Portsmouth, they have spread into the adjoining States, through the Central West and even to the Pacific coast. Their main strength is in New Hampshire, Maine, Central New York, Ohio, Illinois and Michigan. Most of their churches are rural. They have one church in New York City, one in Brooklyn, one in Boston, seven in Providence and its immediate suburbs, one in Worcester, three in Lowell, two in Buffalo, two in Cleveland, one in Chicago, two in Minneapolis, one in San Francisco, one in Oakland, Cal. The average membership of these city churches is 216.

Randall's theology was Arminian. He preached emphatically freedom of the will. Like the Methodists his followers received a name given them at first in derision, "Free Willers." This name survives in the preferences of many of their numbers still, "Freewill Baptist," but the majority, by vote of their General Conference, has adopted the simpler designation, "Free Baptist," as indicating not free will alone but free grace, free salvation and free communion as well.

Free Baptists have no denominational eccentricities. They stand for no oddities such as foot-washings, triune immersion or baptismal regeneration. Their peculiarity consists in a combination of doctrinal views not found elsewhere. Indeed their likeness to other and stronger denominations is their weakness; for their members, moving into cities and elsewhere, unaccustomed to sectarian shibboleths, find it easy to make a home in the church nearest at hand. If the old walls of Calvinism which once separated Free Baptists from Baptists and Congregationalists were frankly declared down, as in fact they are, Free Baptists would not find it difficult to unite with either body. Were Baptists to practice open communion, or even allow actual independency to the local church in this matter, Free Baptists could easily become affiliated with them in organization.

Congregationalists, while further removed by their sprinkling and infant "baptism" from Free Baptists than Baptists, are yet more freely making overtures for union. In several local associations committees representing the two denominations have met in conference on the subject. A committee of the National Council of Congregationalists at Minneapolis reported "on union with Free Baptists and other denominations." Free Baptists favor in some localities "child consecration" and practice it in public service, but they insist upon believers' baptism. In all places they receive to the Lord's table any Christian. In some places their churches receive to membership persons commended by letter from other churches, Congregational, Methodist or Episcopalian, without reference to baptism, but in all places they

preach and practice immersion as alone Scriptural for them to preach and practice, while allowing perfect liberty of interpretation and conscience to others.

On questions of creed quiet has reigned in the Free Baptist denomination during these years of theological unrest in other denominations. Their chief discussions have pertained to a denominational reorganization looking toward a representative form of government, analogous to our national Government, by which the local church through exercise of her own independency shall combine with other churches to form associations having power to legislate and execute for the common good, and they in turn to form a general conference with like authority. This is the drift. It is emphasized by a recognition of the infelicities of several benevolent societies, in part rivals in the same field, receiving attention and support in proportion to the ability or insistence of the officers in charge and not from any well-considered appreciation of intrinsic needs or symmetrical development in denominational enterprises.

General Conference meets triennially and held its twenty-eighth session in Lowell last October, nearly one hundred delegates being present. According to reports the foreign mission field in India, containing a native population of three and a half millions, has twenty-one missionaries, thirteen churches and 815 church members (thirty-four added by baptism the past year). Five missionaries have recently gone to the field. Receipts for the year were from the churches \$15,527, bequests \$2,523. The permanent fund now amounts to \$46,533. During the year \$30,000 has been subscribed for a high school in India.

The Home Mission Society finds most of its work, and receipts also, absorbed by local organizations within the limits of different States. Yet it reports gifts amounting to \$7,115 and an invested fund of \$14,000. Beside distributing funds through the local organizations it has directly aided ten churches, chiefly in cities.

The Education Society, which aids young men fitting for the ministry, reported in thirteen academies and colleges 2,115 pupils, 116 conversions and 159 studying for the ministry. Bates College at Lewiston, Me., Cobb Divinity School connected therewith, Hillsdale College at Hillsdale, Mich., Parker College at Winnebago City, Minn., Keuka College on Lake Keuka in Central New York and Storer College for colored people at Harper's Ferry, W. Va., are in good condition and well attended, although needing more adequate endowments than they at present enjoy.

The majority of young people's societies amongst Free Baptists belong to a denominational order, the Advocates of Christian Fidelity. While indorsing this as less liable by its name to draw invidious distinctions within the church between young and old, and as better adapted through its close denominational connection to train the young people in the broader work of home and foreign missions, nevertheless General Conference recommended that the young people's organization should be so liberally constituted as to include within its fellowship, regardless of name or other affiliations, every local society of Free Baptist young people.

A committee appointed three years ago reported that it had obtained a special act of incorporation for General Conference from the Maine Legislature and presented therewith a form of constitution and by-laws. This charter was readily approved. Its terms provide that delegates appointed by the associations, or other bodies composing the denomination, shall constitute the corporation until their successors are chosen. A conference board (equivalent to a board of directors) is empowered to act in behalf of conference between meetings. This board is to consist of twenty-one persons, one-third of whom shall be women. The several legislatures by which the several benevolent societies have been incorporated have already authorized the societies to transfer to the General Conference all properties and funds held by them to be administered by the conference for the same purposes and under the same conditions as originally held. While authorized, this transfer, however, is not to take place until the form of constitution and by-laws adopted by the new body has been submitted to the associations and been approved by those of them representing at least two-thirds of the membership of the denomination. Such ratification can confidently be expected within a year, and then the interesting experiment may be seen of a denomination seeking to retain true independency of the local church and yet such centralization of local independency as to gain the unity of purpose and unison of action which bishops give. With independency the watchwords are centralization, co-operation, consolidation.

THE CHRISTIAN ORGANIST.

BY B. W. WILLIAMS, BOSTON.

Among all musical instruments the organ is without a rival. It is the largest, most powerful and most complicated. For variety of combinations and effects and for power of expression it stands alone and has been well called the king of instruments. It has seldom lent its slow and solemn strains to other than sacred lays. The church is its appropriate place and by unanimous consent it furnishes the grandest and most suitable accompaniment for the songs of the sanctuary, and no man is competent to manipulate the keys of this majestic instrument in connection with the church service who is not in full sympathy with that service and who has not had an experimental knowledge of Him who is the burden of nearly all the hymns of the church. He may have the most thorough musical equipment, he may be familiar with all the music and may be able to play all the most difficult compositions of the great masters and yet fail as an organist of the church. As in the realm of song one may execute a sacred composition in the most faultless manner, both as to taste and correctness of interpretation, and yet fail to impress the sentiment of the words upon the listener, so an organist may have exceptional skill and use all the combinations of the great instrument without moving the hearts of the people as they listen.

Take, for example, the organ voluntary. A Christian organist has it in his power to induce, on the part of the people as they take their seats in the church, a reverential frame of mind, and thus add immensely to

the impressiveness of the service; or, by a misuse of the organ and for want of a proper conception of the demands of the place and the hour, he may disturb and dispel a worshipful feeling. If it is important that the choristers, when employed and paid by the church, should be Christian men and women, it is no less important that the organists should be Christian men. An organ prelude is part of the sanctuary service, and only those who are in full sympathy with the worship of the house of God can properly execute it. While the great variety of music which the organ is capable of producing makes it specially adapted for prelude or postlude as well as for accompaniment, the player should not use the fifty or one hundred stops for the display of his musical ingenuity. The church is no place for this. His prime object should be to make his organ contribute to the devotions of the hour.

Not long ago Bishop Phillips Brooks preached at midday in St. Paul's Church in Boston to a great congregation of men. While it was a discourse of great power it was full of tenderness and pathos and made a profound impression. He closed with a fervent appeal to the young men present to give the best of their lives to Christ. "God bless you," said the preacher, and then offered a brief but most earnest prayer, commending them all to the grace of God. As the last word of the benediction was pronounced out came all the stops of the powerful organ and the whole house was filled with the noisy postlude, the organist executing a quick, gay, sort of half-dancing melody, which seemed to say: "It's all over and we are glad of it. Let's go home." He seemed to be doing his best to dispel from the mind whatever of spiritual feeling and high resolve had been awakened.

The paid choristers of a church, all of whom should be Christian people, when called upon to sing tender and touching words may have the intended effect utterly ruined by an organist entirely out of accord with the worship of God's house. It is an axiom in the schools of elocution that in all departments of public speaking the speaker must himself feel the truth which he utters if he would make others feel. Choristers and organists must have their own souls imbued with the truth or their music will be devoid of true Christian feeling, and will produce little or no impression.

A church might with about as much propriety engage a man to fill its pulpit who is a stranger to prayer and devotion as to employ irreligious persons to conduct, in a mere perfunctory manner, the song service of the sanctuary. It is quite time, as some one has expressed it, "that the musical part of the service on the Sabbath be recognized, not as an æsthetic addition to public worship but as a component part of it, and that those who have the care of it should themselves be possessed of spiritual life and should use sacred music for the expression and development of religious sentiment and Christian feeling." When the church realizes more fully than it now does the value of music as an important factor in emphasizing the teachings of the pulpit and in uplifting and saving men, it will insist that not only the pulpit but the seats of its singers and players upon instruments shall be filled by men of God.

The Home.

TENACITY.

BY CLINTON MCALLARD.

If thou succeed with surer grasp wouldst seize,
Learn of the fir upon the Alpine slope;
Though summers burn or bitter winters freeze,
Grip thou more firmly on the bed-rock—
Hope!

COMMUNION.

BY JOHN B. TABB.

Once when my heart was passion free
To learn of things divine,
The soul of nature suddenly
Outpoured itself in mine.

I held the secrets of the deep,
And of the heavens above;
I knew the harmonies of sleep,
The mysteries of love.

And for a moment's interval
The earth, the sky, the sea—
My soul encompassed, each and all,
As now they compass me.

To one in all, to all in one—
Since love the work began—
Life's ever widening circles run,
Revealing God and man.

Two representative bodies, the Woman's Board of Missions and the National Woman Suffrage Association, have recently observed their twenty-fifth anniversary. Each has had able leaders and an influential constituency. Yet it is most significant that the cause of foreign missions, which, at the first blush, would seem to have less to attract women than the cause which has for its object their own advancement, has gained much the larger following. The Woman's Board, in round numbers, has 1,700 organizations with a membership of 35,000, all east of the Mississippi, and has raised over two million dollars for carrying on its work. The Suffrage Association, which is national in its scope, has less than 300 organizations with a membership of 13,000. Of course, this proves nothing against the worthiness of woman suffrage. But these different results certainly do demonstrate the greater vitality and developing power which inheres in a movement that is absolutely unselfish in its aim. Self-interest would naturally lead women to rally around the suffrage cause. But as a matter of fact the unspoken appeals of their sisters in unevangelized lands, who are in bondage to real wrongs, have been far more potent than the most eloquent setting forth of our own "rights." It is a beautiful illustration of the constraining power of love to Christ, which develops mind and heart as nothing else can.

There are countless wives and mothers who read Amelia E. Barr's article on Flirting Wives in the last *North American Review*, deplored the facts as presented by her and then calmly laid aside the magazine feeling that they had no responsibility in the matter. The life of these married flirts being utterly alien to their own they fail to see how their homes can be affected by the conscienceless class who make marriage a cloak for their Platonic friendships. But in society in general, as in the church, if one member suffers the other members suffer also. It is impossible to live in a community where even a minority of the women think

and speak lightly of marriage and home relations without the baleful influence penetrating into homes which hold a higher standard. There is moral as well as physical contagion. It is just this class of social evils which cannot be legislated against that offers a field for the services of educated women of Christian principle. We have pleaded strenuously in this department, and shall continue to plead, for their active interest in creating a nobler public sentiment in respect to social customs. Mrs. Barr says that much of the forwardness of young girls at the present day is traceable to the necessity forced upon them by their married competitors. Whether this be generally true or not it indicates a tendency which only women themselves can counteract.

THE YOUNG WOMAN IN SOCIETY.

BY FRANCES E. WILLARD.

The general principle that should govern our relations to society is this: we should try to make those around us better and happier in the most wise and tactful ways and to adapt those ways to the age, circumstances and outlook of those with whom we mingle. A young woman of my acquaintance happily expressed her idea of the best way to conduct one's self in society by saying, "Try to make everybody have a good time and yet at the same time be doing good to somebody."

"The doing of good" is a wide expression, but it would seem to apply with most force to the building up of those around us against what may be their most subtle and dangerous temptations. For a young woman to take on the air of an exhorter, a mentor, a teacher or a superior is odious and may in every instance defeat her aim, if she is thoughtful enough to have one.

Man must be taught as though you taught him not,
And things remembered told as things forgot.

The right angle is by no means as graceful as the parabola. The circle is the line of beauty, the square the line of use; to combine these should be our aim. By way of practical illustration along paths with which I am familiar, may I mention that when first I began my temperance work the prettiest and most popular young woman in the senior class of the university in which I was a professor came to me and said: "I really did not think much about the temperance movement until you joined it and began to speak in public. Your pupils wish to help you in every way they can. Then we have ourselves received what you often call 'the arrest of thought.' Until now I certainly had not a thought upon the subject, but it comes to my mind that I am to entertain our class in my home within a week and I have purchased a pretty little autograph album, which I have brought with me that you may write in it the temperance pledge and sign it yourself as an example to the flock. I will put my name under yours and we will have the book on a table in some convenient corner of the drawing-room, where from time to time I can show it to different members of our class, both the young men and the young women—for I should not like to single out the young men and ask them to sign it," she added, with a wise forethought. This we agreed upon and the evening in question resulted in a charming social entertainment and the auto-

graphs of nearly every member of the class—and there were well-nigh a hundred—being written in the book. Nobody was urged; there was just a little pleasantry about how glad Miss—would be to secure the names of her class friends and a playful exhibition of the "prefatory note in the form of the pledge."

As another illustration I may mention that after having spoken in Farwell Hall, Chicago, one evening at a temperance meeting I went with a friend and his wife to have an oyster stew at the Palmer House. Many young men and women came trooping in from M'Vickers's theater near by. A bevy of these surrounded the table next my own. Lovely girls they were and noble, chivalric young men they proved themselves to be. Supper was ordered and soon a waiter appeared bringing bottles and wine glasses. As he approached one of the young ladies said, in the sweetest tones imaginable, "O, you must let us girls beg pardon of our good friends, but we all belong to the 'Y' in Cleveland, Ohio, and for my part I wear the white ribbon," exhibiting a pretty little knot at her throat. "Do you, indeed?" said her escort. "I did not until now understand the meaning of that pretty little embellishment," and, with a wave of his hand, he dismissed the waiter, saying, "Bring us lemonade," and they chatted on without further reference to the subject.

I was at a reception in an Eastern city, and a young woman of fine talents and collegiate training was the center of a group of the best educated young men present. When the entertainment was over one of them came to her in the hall, as she descended from the dressing-room in her wraps, and asked the honor of attending her to her father's house. Between the fingers of his gloved hand he held a fragrant Havana. "With pleasure," said Miss—, "but not with that," pointing toward the offending roll of nicotine weed. It is needless to say the young man begged her pardon, flung away his temptation and they went off together in the crisp air, probably with no further allusion to the matter in hand.

I knew a young lady in Chicago who had a decided gift of design and painting in water colors. She belonged to the Women's Christian Temperance Union and was wont to adorn a pledge card with pretty devices, such as The Old Oaken Bucket, The Spring in the Glade, The Babbling Brook and The Wineglass Turned Right Side Up, which would, in the presence of temptation, mean always upside down, according to her view. Her young gentlemen callers were proud to get a bit of her work, and were accustomed to ask if they might carry away the pretty pictures, whereupon she was sure to call their attention to the modest little pledge in small letters in the corner and say, "Certainly, on one condition; let me add to the attractiveness of my little sketch your autograph."

If one has a heart to help others the hand comes readily to the rescue, and whatever gift we have can be utilized to forward our kindly thought. We women are surrounded by a thousand safeguards; our brothers are thrust out into the thick of temptation, to run the gauntlet of all the traps and gins that have been set along the streets. The

garden gate is the limit of safety, in these days, to the boy who was as purely brought up as was his sister. By reason of our greater safety we ought to be all the more alert to help forward in sisterly fashion those whose intentions have been just as good as our own but whose temptations are a hundred-fold greater. I rejoice that young women are coming to realize their power; and I would only plead that, wherever they are, they should try to turn their beautiful gifts to the best account for the uplifting of humanity. Be as attractive in person, tone, manner and knowledge as you can—this is to my mind not only the duty of women but of men and of every reasoning being—and then let all that power be God's power for the blessing of the world. If one has this at heart she will make those around her better by the very irradiation of her smile, by that unconscious atmosphere which scientists say is not a poetic fancy but a reality, an aura, possibly magnetic, that surrounds each one of us and through which we breath forth upon every other being somewhat of good or ill.

The subject of conversation is one of the most important branches of this general topic. I sometimes wish that such things as weather, ailments, household cares and new dresses had never been invented. If I had the power every one of these should be a tabooed thing outside the family circle and should reach an irreducible minimum within that sacred sphere.

I once knew a young woman who, when a young man was presented at an evening reception, had the temerity (being herself a brilliant conversationalist and a woman in earnest) to make the following her first remark: "It is a pleasant evening. Everybody that you and I are interested in is in good health as far as I know and I long ago ruled the personal appearance of my friends out of my list of subjects. In this dilemma what shall we talk about?" Verily that was a brave girl with a well-packed brain. The result was that they talked of poets, travel, philanthropy. The young man was delighted to find a woman who was companionable, for he himself had common sense and a well-furnished mind, and the eventual result was that generally found in the last chapter of well-ordered story-books.

I knew a young man who, when he was to spend an evening in society, was wont to read an author of some special interest and then laughingly to say to his sisters—indeed, I will admit that he was my only and ideal brother—"Everybody that I see tonight shall talk about Ruskin, Kinglake or Tennyson," as the case might be.

In writing on this subject one must remember that young people have not made their record, have not been enriched by experience and that they have not wide areas of thought, but in these days of rapid transit and almost instantaneous communication of thought, the mind moves with a lighter and swifter tread, and surely no one who has the mental caliber to read the best current literature need be afraid to talk sense rather than nonsense, and, above all things, to reduce that nervous cackinnation (or, to speak in bold English, that "unendurable giggle") to its lowest terms. Some of our poets put this question as nobody else can. They speak about women who have the gospel in their looks, whose lives are full of week day

holiness; and I think perhaps the best single characterization—at least the best that now occurs to me—is this by James Russell Lowell:

She doeth little kindnesses
That most leave undone or despise,
And naught that sets one heart at ease,
Or giveth happiness and peace,
Is low esteemed in her eyes;
And deeds of week day holiness
Drop from her noiseless as the snow,
Nor hath she ever chance to know
That aught were easier than to bless.

May this beautiful conception of a young woman's life be borne in upon the minds and hearts of all who read, and then applied in everyday fashion to that helpfulness which seeks especially to bless those who, in this transition period of civilization, have most along their path to tempt them away from holiness, which means simply wholeness—health of body and of soul.

CHILDREN'S CHURCH MANNERS.

BY REV. HENRY B. ROBERTS, TORRINGTON, CT.

The rising generation of Protestant children needs to be trained into habits of reverence in church. One who lately attended a Catholic church came away impressed with the devoutness shown there. She noticed that the littlest children bowed their heads with all the others. The sight of the whole congregation kneeling reverently, and herself the only one who sat bolt upright, gave her new light on the meaning of public worship.

We cannot hope for improved church manners among our children, however, if they are not at church. The throngs of children that are waiting in the vestibule till church service is over and who then pour into Sunday school show clearly that great numbers of the young are growing up with no possibility of forming church habits, devout or otherwise. We wonder if the unruly young men who sit on the back seats in evening service and create disturbance are not among the number who in childhood were never brought to church. The sight of the family group in the pews, father, mother and all the children, is not so common as it was in former days. It can be laid down as an axiom that church manners are best learned in church.

Parents cannot be successful teachers if they are not willing to practice as they teach. It is hopeless to get children to do what we are not willing to do ourselves. Listless and irreverent parents will make little progress in training their children into habits of attention and reverence. It is far better to say come than go. Example helps precept marvelously.

But even where parents are themselves devout they give little heed to precept. It seems to be an unwritten law in many of our churches that children are not expected to take part in the service. The vision is before me as I write of a truly good woman, a most earnest worshiper, whose boy, thirteen years of age, sits beside her reading his Sunday school book through the entire service. How rarely do the children sing the hymns or take part in the responsive readings! I know one mother who has promised her boy an air rifle if, for six months, he will sit up straight and look at the minister while he preaches, take part in the singing and read with the rest of the congregation. That boy may not be a disinterested worshiper, but he is forming a

habit which will be a blessing to him as he grows older. How few children bow their heads in prayer time, yet why may not this simple habit be taught them? The devout posture will help the heart to be devout. Reverent thoughts are induced by a reverent attitude. If the congregations of our Puritan churches as a whole ever bow in prayer will not the reform come through the training of the children in more worshipful church habits? The child that whispers during prayer or goes out before the service is over is as ill bred in church manners as he would be in table manners if he ate with his knife or smacked with his lips. Yet many a parent is shocked at such a breach of social manners who would not be shocked at an equally flagrant breach of church manners.

While books without number are written on society etiquette it would be extremely difficult to find in any bookstore a guide to church manners. But as the truest politeness has for a foundation sincere kindness in the heart, so improved church manners are not to be secured by drill in form alone. There needs to be at the basis of this reform a truer conception of the meaning of worship. When the older ones feel their souls thrill in response to the call, "O come, let us worship and bow down; let us kneel before the Lord, our Maker," when in public prayer they seem to join with a multitude of the heavenly host, crying, "Holy, holy," when the presence of Almighty God is more fully realized, then will the children be taught more carefully to share in the worship. Reverent manners flow from reverent hearts.

THE MASTERPIECES OF PAINTING.

NO. II. ASSUMPTION OF THE VIRGIN.
TITIAN.

BY O. M. E. ROWE.

On a sultry August day in 1576 an old man lay dying of the plague in his beautiful palace of Casa Grande in Venice. The robbers hardly waited for his last breath before attacking his rich art treasures and sumptuous furnishings. He had lived like a prince, entertained every celebrity of his day, received honor from emperors and popes and won the appellation, "Il divino Tiziano" (the divine Titian) by the superb power of his genius as the foremost painter of the Venetian school. The 50,000 plague-stricken dead were denied church burial by public decree, but the master, whom Venice adored with the passionate love of the Italian people, was carried in solemn procession and tenderly laid at rest in the Church of the Frari. It was a fitting place, near one of his masterpieces, the Madonna of the Pesaro Family (731).*

Some knowledge of the man helps always to understand his art. Tiziano Vecelli descended from a good family and was born among the rugged Friulian Alps of Cadore about the time Caxton brought printing into England. During his life of almost a century Columbus found a new world, Magellan circumnavigated the globe, Copernicus wrested from the stars their secrets, Savonarola entered heaven through the gate of fire and Luther sounded the clarion note of religious freedom whose

*The figures refer to the catalogue of the Soule Photograph Co., Boston, to help those wishing to make an art album.

echo is endless. The intense intellectual quickening of the Renaissance was not unfelt by Titian for "the artist is the child of his times." Heredity, environment and association are the potent factors in any life, and Titian was thrice blessed.

The golden sheen of mist, the subtle effect of shadow, the solemn majesty of the snow-capped mountains deeply impressed his boyish imagination and doubtless made Titian the first to paint landscapes. A pupil of Bellini, a fellow-student of Giorgione, an associate of Palma, he yet surpassed them all by the energy of his genius. He absorbed something of the beauty of Raphael and the heroic power of Michael Angelo, yet his originality shows in the depth and vigor of his conception and the harmony of his marvelous coloring. Only a rich personality can produce the world's worthiest work, for "one must be something in order to do something."

Looking through the long vista of Titian's artist life we find at one end *The Tribute Money* (739), embodying a deep thought and revealing his youthful power in the godlike beauty of Christ; at the other end the unfinished *Pietà* and between stretches a wonderful line of grand figures and beautiful faces, and over all the splendor of color that was the pride of Venetian art. He was strong in portraiture, as evidenced by *La Bella* (710), a stately, richly-dressed Venetian; *Flora* (705), an ideal half-figure in diaphanous white; and *The Woman at Her Toilette* (746), in which Duke Alphonso holds a mirror for his beautiful wife, Laura Dianti. *The Entombment* (729) shows Titian's tragic force and *The Presentation of Mary in the Temple* (722) his grouping of contemporary dignitaries. The wonderful color and suggestiveness of *Sacred and Profane Love* (713) haunted James Russell Lowell for years until he wrote *Endymion*, a mystical comment on this enigmatical painting.

Our present interest centers in the Assumption of the Virgin, one of the world's twelve great pictures. Titian's power covered a wide range, from the passion and tragedy of St. Peter Martyr to the heavenly calm of the Madonna. But the Assunta alone would reveal the bold touch, the rich color, the tenderness of sentiment and sweep of imagination that distinguished his art. The assumption or ascension of the body of the Virgin Mary was a favorite subject in Renaissance art. One of the wild, apocryphal legends that were rife from the seventh to the tenth centuries gave the painters large liberty as to the dramatic consummation of Mary's earthly life.

Titian's early subjects were lofty, devotional themes and it is pleasant to fancy his joy when the Franciscan monks ordered a colossal altarpiece for their convent of Santa Maria dei Frari. He was then forty years old and in two years, on a high festival sacred to the Franciscans, the Assunta was shown in a splendid marble frame above the Frari altar, while crowds of art-loving Venetians gathered all day in its honor.

Titian divided his picture, which is twenty-two feet high, into three scenes. Near the empty tomb is the agitated group of disciples, noble, muscular men, overshadowed with gloom though seen in silhouette against a sky as blue as Italia's own. Above them, in a silvery atmosphere, the full figure of the Madonna clothed in blue and red is sur-

rounded by an innumerable host of angelic forms fading sweetly into a living arch of seraph faces in the limitless space above the Eternal Father. Swathed in effulgent light His attendant archangels bear the Virgin's crown of victory. These separate scenes are blended into grand sonorous harmony in which no jarring note intrudes and no accent is over strong. The master's consummate skill leads the eye up to the focal center by lines of unerring perspective and distribution of gloom and light.

The Assumption was originally placed at some distance above the spectator so that the violent foreshortening and coarse outline, especially in the lowest group, was lost in the dim, religious light of the Frari chapel. St. John's ecstatic face and hand on his breast are characteristic. St. Paul bends reverently in the broad, undefined foreground, St. Peter sits with hands clasped in prayer and the stalwart St. Andrew stretches out his arms imploringly, while fear, love, expectancy and apprehension mark the whole group. This part has suffered greatly from restorations, and St. Peter's orange garments, alas! never knew Titian's brush. The smoke of candles and incense dimmed the picture before it was removed to Venice Academy. Injured by cleaning and restoration it is there subjected to a great injustice, being seen at a much lower altitude, in a room with many other paintings and in a glare of light for which the great master of color never intended it.

Despite all these disadvantages it wins the heart like sweetest music. The Virgin mother is no timid, pretty maiden, but grand and serene in the full dignity of perfect womanhood. Her hands are flung out toward the welcoming Father and her face, pathetic with an experience deeper than ever before vouchsafed to woman, is full of passionate longing. She is the embodiment of grandest aspiration and appeals to all that is noblest within us. A young girl, an American, moved almost to tears as she studied this picture, said, "It is beyond my comprehension how any one can stand before it and not feel regret for the past and longing for strength in the future."

The Madonna seems impelled upward by some unseen influence, borne upon golden clouds that are translucent with light or fitfully darkened into shadow. Round her throng the celestial choir, who, according to the legends, with golden lute and silver trumpet sing, "Who is she that riseth as the morning, fair as the moon, clear as the sun?" Endowed with immutable happiness and eternal youth, these blessed creatures, in an ecstasy of adoration, make an indescribable scene of purity and joy. Every figure is thrilled by one thought and apostle, cherub and Madonna are divinely illumined by the glory that radiates from the majesty of the Eternal.

If I had a daughter who was frivolous, or worldly, or selfish, or cold, or unthoughtful—who regarded life as a pleasantries, or fell into the still more stupid mistake of thinking it not worth living—I should not (at first) make her read the Bible, or teach in the Sunday school, or call on the minister, or request the prayers of the congregation, but I should put her in a good Kindergarten Training School. No normal young woman

can resist the influence of the study of childhood and the daily life among little children, especially the children of the poor; it is irresistible.—*Kate Douglas Wiggin.*

WHEN DOCTORS DISAGREE.

BY MRS. S. J. BUCKLIN.

When Mr. Cocksparrow fell suddenly ill
Young Mrs. Cocksparrow sought medical skill;
She called all the doctors, regardless of price,
To hold consultation and offer advice.
They came at her bidding, a dozen or more,
Each skillful in physic and famous in lore.

First, old Dr. Hawk, a gray, aged seer,
A surgeon in practice for many a year,
Examined the patient and shook his wise head,
Saying, "Nothing will save him unless he is bled."
"No, no!" cried the others, "t'would kill him alive!
Such treatment as that he could not survive."

"The fellow is either a knave or a fool!"
Exclaimed a young sprig from a medical school.
"Indeed!" said the doctor, "you know very well
I practiced for years before you left your shell.
I will not dispute this conceited young fowl
Since wisdom is born in the head of an owl!"

"You sneer," said the owl, "but I'm happy to state
Your barbarous practice is all out of date.
Long ages ago, before science advanced,
No matter what ailed him, the patient was lanced.
I believe the best physic is sleep and fresh air,
With hygienic treatment, proper food and good care."

Dr. Crow gave the owl a grave, solemn stare.
"I believe in salvation from sickness by prayer.
If you pause to reflect you surely will find
The cure of disease begins in the mind.
Other methods are simply deception and fraud;
It is plainly our duty to inquire of the Lord."

"Quack!" cried Dr. Goose, "Quack, quack! quack,
quack, quack!"
Common sense and good judgment you certainly lack.

Nothing equals, in my mind, the cold water cure,
A plunge or a shower bath he could endure."
Thus the doctors consulted, each giving his views,
Believing his method the best one to use.

While they differed and wrangled, but could not decide

Which treatment to give, Mr. Cocksparrow died.
An inquest was called without further delay,
Where, sitting in council another whole day,
Doctors, coroner, jury in verdict agree,
"Death was caused by heart failure," 'tis easy to see!"

WHY A BOY SHOULD BE A CHRISTIAN.

BY REV. H. W. POPE, GREAT FALLS, N. H.

A boy will hunt and a boy will fish,
Or play baseball all day,
But a boy won't think and a boy won't work,
Because he's not made that way.

Whoever wrote that did not really understand boys, for I know and you know that a boy does think, and I am going to ask you to do a little thinking right here now as you and I consider some reasons why a boy should be a Christian.

Now when people think over a thing in good shape they put their reasons in order and we will do the same, making the reasons one, two, three and so on.

Reason 1. *You need the help of Christ.* You are in the world and you must pass through it. You will have questions to settle which you won't quite know how to decide if you are left alone to yourself. You will be tempted to do wrong. You will have more or less trouble and no one can help you in all these things so well as Jesus Christ.

Besides this you have a character to form. Life is not all for fun even for boys. Jesus is the only one who ever lived a perfect life. He is, therefore, the best teacher you can have. But, more than that, He will come into your heart and live with you if you will let Him, for He says, "Behold, I stand at the

door and knock. If any man (or boy) hear My voice, and open the door, I will come in to him." You know how it is when you are with a very good man. You come to think as he thinks and do as he does and it is easy to be good in his presence. Much more will you find it easy to be good if you will let Christ come into your heart and direct your life. Then, too, Jesus is the only one who can forgive sin and, my dear boy, you are a sinner, for the Bible says so and you know it. Do you not therefore need a Saviour?

Reason 2. *Jesus needs your help.* He has a place for you in His kingdom and a work for you to do. He needs you in your school and on the playground to show how brave and manly and true a Christian boy can be. He needs you in your home to brighten it by a happy life as He brightened His home when a boy. He needs you everywhere to live for Him and talk for Him and to win other boys to Himself, for God wants the boys. And what a grand thing it is that Jesus does need you. You would be sorry to think that He had no use for you and that the world would go along just as well without you. You need not think so for there is plenty of work that will not be done unless you do it. Respond to His call. Come up to His help as a good soldier of Jesus Christ.

Reason 3. *His requirements are reasonable.* All that He asks of you is to do right. He does not expect you to be a Christian man but a Christian boy, with all a boy's love of fun and frolic. He expects you to run and romp and shout as loud as ever but never to forget that you are one of Christ's boys. Christianity does not consist of sermons and prayer meetings, but of "righteousness, peace and joy in the Holy Ghost." Doing right because it pleases Jesus, being happy because you are doing right and living at peace with all around you. Boys sometime think that they can "sow wild oats," as they call it, for a few years and repent later on, but they forget that a life once stained with sin can never be quite the same again. The sin may be forgiven but the scar will remain forever. Whoever sows wild oats must reap his own harvest, for God has said, "Whosoever a man soweth, that shall he also reap."

Reason 4. As we think about the future the outlook is very bright for a Christian boy. The same Jesus whom he has loved and served in life will be with him in the hour of death and will usher him into the gates of the eternal city. Eternity is a long time, my boy, an awful long time if spent apart from Jesus, but a blessed long time if spent in His company. He who can say, "For me to live is Christ," can also say, "To die is gain."

Reason 5. *You ought to be a Christian and you know it.* Christ died for you. He loves you and He longs for your love, and it is a burning shame for you not to love Him and try to please Him. Won't you begin today, my boy, by asking Him to forgive your sins and enroll you among His followers? The manliest thing a boy can do is to stand up for Jesus. When President Garfield was a boy at Williams College he climbed Mount Greylock one day with a lot of his companions. Their plan was to spend the night on the mountain. Seated around the camp fire they sang college songs and told stories all the evening. At length Garfield took a Tes-

tament from his pocket and said, "Boys, it is my custom to read a chapter in the Bible and have a prayer before going to bed. Shall we have it all together?" And they did.

That is the kind of boy that you and I admire—one who serves the Lord and isn't afraid to say so. That is the kind of boy I hope you will be; a boy who can say from his heart:

I will go where you want me to go, Lord,
Over mountain or valley or sea;
I will say what you want me to say, Lord,
I will be what you want me to be.

THIS AND THAT.

Little Annie was familiar with the petition, "Forgive us our trespasses as we forgive those who trespass against us," but was puzzled to know what it meant when she first heard debts and debtors substituted in the Lord's Prayer at Sunday school. Although she did not ask for an explanation she had evidently been thinking about it, for when, several days later, her mother made a casual remark about going to the dentist's Annie brightened immediately and exclaimed: "O, that is what they say in Sunday school, 'Forgive us our *dents* as we forgive our *dentists*!'"

A hundred thousand canary birds are imported into the United States annually from Germany, which supplies the world with its best singers. They are bred almost exclusively in the homes of the poorest peasants, who are glad to add the small revenue from this industry to their scanty earnings. The finest singers come from the Harz Mountains. The birds are also bred largely in the provinces of Hanover, Hesse, Westphalia and Saxony. The incidental industry of manufacturing the little wooden cages in which the birds are shipped and in which the songsters may be seen at the bird stores is not an inconsiderable one. The birds are shipped to this country in large numbers at a time in the care of expert attendants, each of whom feeds and cares for a thousand of the little creatures.

The Seminole Indians have an interesting tradition regarding the white, black and red races and their traits. They say that when the Great Spirit made the earth he also made three men all of a fair complexion. As soon as the three were created he led them to a pool of water and told them to plunge in and bathe. One obeyed instantly and came out whiter than before; the second then plunged in but the water had become roiled and when he emerged he was copper colored; the third found the water still more discolored and he came out black. The Great Spirit then gave them a choice of three packages. The black man, who had the first choice, took the heaviest and found in it the implements of labor; the red man took the next heaviest and found the weapons of war and the chase; the white man received the remaining package in which were pens, ink and paper, the means through which the mind finds expression, hence his superiority.

Some one has said, "If you wish to refine a boy give him a buttonhole bouquet and he will wash his face."

Worrying about things we can't help is as foolish as throwing stones at the sun when its shining doesn't suit us.—*Ram's Horn.*

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CONVERSATION CORNER.



It must have seemed strange that, while allowing others to mention their Christmas presents last week, I did not say even "Thank you" for several kindly souvenirs sent to the Corner. The fact is I did, but that "despotic foreman" omitted it so as to make his column come out even. I now call on him to restore that paragraph *verbatim*, or I'll have him electrotyped—not "electrocuted"—and made to sit for a month under the pressure of that miserable, merciless **M**!

[O, don't—here is your paragraph!—D. F.]

I must now with humility and gratitude mention my presents, all undeserved, and one, I fear, in the class of luxuries: a silver dog from a Cornerer in Connecticut "to guard the Corner letters" (he is guarding them on my table now, but with an eye out toward Kitty Clover's window); a celluloid paper folder and a beautiful stamp holder, both from Maine members; Irving's Sketch Book from the home of Shakespeare and Irving's Angler from the home of—the giver.

To this list I now add a check for "one thousand—Christmas and New Year's blessings," signed by a Cornerer in Wellesley, and a little book from a lady in California entitled *Gems from My Mother's Selections*. I mention this last because it seems such a beautiful tribute to a mother's memory to preserve thus the choice pieces which she had cut out or copied (several from the *Congregationalist*) and which she had doubtless read over many times. The mother had gone many years ago from Martha's Vineyard to the far West, and been helped by these words of counsel or comfort. What a lasting influence there is in good words printed or written, especially when associated with the memory of a dear friend!

Here are a few "little deeds of kindness," one already done, the others waiting to be done. A class of kindergarten children sent a small contribution for Tommy Stringer, the deaf, dumb and blind boy, which I forwarded to Helen Keller. A home missionary in the suburbs of a Western city, referring to a Corner girl's offer to send the *Youth's Companion*, says that his seven children "would be very grateful for such a favor." But the girl writes that her paper has been sent to the Children's Aid Society. A lady in North Carolina writes me of

... A bright, active lad in Wisconsin, who three years ago had an accident while coasting, followed by an impromptu bath in — Lake, which brought on a spinal disease and total paralysis of both legs. He cannot walk a step, although in summer able to propel himself about in an invalid chair. His one great pleasure is the collection of stamps. The money secured from the sale of the first million (sent him by friends) he used to pay for medical treatment, for books, etc. He has over 100,000 toward the second million. Will the Cornerers help to brighten the long, dreary winter for him? ... Stamps from Government envelopes should be cut square with a margin of a quarter of an inch.

I wrote the boy (with a package of cuttings from Kitty's envelope basket). He replies:

Mr. Martin: Dear Sir: The stamps are all right and I shall be very thankful for any more. No, I get no more for foreign stamps. I have a collection of 2,100 varieties of stamps in an International Album. All foreign stamps will be acceptable, as they are good for the million if I do not have them in my collection. ... I used to be a great baseball player and one of the most active of boys. I like to read very much and would be very glad to see the

Congregationalist. What is the "Conversation Corner" and how may one become a member? I will send 100 foreign stamps for every one that I have not in my collection.

Yours truly, CHARLIE W.

Here is an opportunity for benevolence and business at once!

Dear Mr. Martin: Will you be kind enough to give me some information on a subject of much importance to me? I am not a member of the Corner, but I am a young colored man and I think with some instructions how to make charcoal I can better my condition. I have some experience in making it, but I desire the benefit of some Northern collier. —

The above letter from a Southern State has been in the box some time, because I did not know enough to answer it. I am sorry to say I never worked in a charcoal kiln in my life and never visited one, although I remember that in my boyhood a man used to bring a load of it from a kiln "round the mountain" for the "village blacksmith" and that we boys used to look at his face—he was a "colored man" for the time being, sure enough! But no doubt some of you or your fathers are wiser than I and can help this young man. I will forward him any letters about the matter.

Mrs. B.'s riddle about four letters making a word of four syllables [Dec. 15] has the attention of our older members. If "years should teach wisdom," as Elihu the son of Barachel the Buzite said, the following writer ought certainly to excel all the rest of us!

BOSTON.

There are only six letters in our alphabet that form, each by itself, a word of any meaning, thus: *bee, eye, jay, pea, sea, tea*. What dictionary "word of four syllables" can be compounded of these sounds I do not discover. But possibly I do not catch Mrs. B.'s "catch." LXXX.

I find eight other letters besides those six which have meaning by themselves (can the Cornerers give them?), although they might not help to solve the riddle.

ROCKVILLE [Ct.].

Dear Mr. Martin: I think Mrs. B. of "Norfolk County" is mistaken about "four letters of the alphabet making a word of four syllables." I was thinking as above when from my "game of letters" I took out a full set of vowels, adding, Who ever heard of four consecutive vowels in an English word. Then it began to dawn upon me that the pronunciation of some letter might make a syllable. Then came a dim remembrance of once hearing a little girl say, "Spell *elderblow-tea* with four letters," and then the mystery was solved!

Yours truly, Mrs. J.

Yes, I remember that *l-o-o-t* too, although I confess I had not thought of it until I read Mrs. J.'s letter. Nor am I quite certain that Mrs. B. would accept this answer, for I find to my surprise that "elderblow-tea" is not in the dictionary, although I remember the tea very well, as also sage tea and saffron tea, which we children had to take on occasion and any of which we would rather have spilled than spelled! And here comes a note from Mrs. B. herself:

NORFOLK COUNTY, MASS.

Dear Mr. Martin: It distresses me to see you pinned down in that uncomfortable position by that wicked looking **M**. Can't the printer set you up straight in a jolly round O? So you found my word in the middle of the continent? Mrs. B.

What I said was, that I should have to travel half across the continent to get the answer. But I believe Omaha is said to be the half-way city, so I will change my statement a trifle; I think I could find it a little this side of St. Louis.

As to the **M**, it is all right now. Perhaps it is not very modest for me to say it, but is not *l* better than a cipher? MR. MARTIN.

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The Sunday School.

LESSON FOR FEB. 5.

Ezra 6: 14-22.

DEDICATING THE TEMPLE.

BY REV. A. E. DUNNING, D.D.

The completion of a great national work always affords suggestions that interest and stimulate those who study it. It reveals character. It shows how human and divine purposes co-operate. It strengthens faith in God and inspires courage. But the completion of the temple had more than a national significance. It was an event of great importance in preparing the way for the coming of the Redeemer of mankind. Against obstacles which seemed superhuman, by a people few and weak and surrounded by hostile tribes, it had been built and now stood as a monument of the devotion of men and of the purpose of God to save the world.

All the lessons of this quarter so far have prepared the way for the one we study today. The work whose completion we now consider stood for almost 600 years and, though greatly enlarged and enriched by Herod, these same walls witnessed the presence in bodily form of Him whom the temple typified, and they stood till His prophecy of them was fulfilled that "there shall not be left here one stone upon another, that shall not be thrown down." The most important questions concerning the new building, as answered in the passage chosen, naturally suggest themselves:

1. *Who built the temple?* First, we recognize in it the mighty hand of God. But for Him, His commandments, His presence, His protecting power, it would never have risen from its ruins. There was a ruling Providence above men, not only directing the Jews but the surrounding nations and the kings in far-off Babylon to this end. By long experience it became a proverb that "the king's heart is in the hands of the Lord as the water courses: He turneth it whithersoever He will." "Blessed be the Lord, the God of our fathers," said Ezra, "who hath put such a thing as this into the king's heart, to beautify the house of the Lord which is in Jerusalem." That power we must first see and know in order to understand history.

Next, we note the work of Haggai and Zechariah. They did not plan the structure nor lay the stones, yet through their prophesying the Jews builded and prospered. God's ministers are necessary always to the completion of His work. To the brave, faith-filled, self-sacrificing preachers of divine truth we owe our noblest aspirations and greatest deeds. A nation without prophets remains spiritually dead and can never have high ideals.

The elders did their part, "the heads of fathers' houses," "whose spirit God had stirred." Did they know that they were building a temple for the only begotten Son of God to worship in? No more than we realize that we are preparing the world to be the abiding place of the perfect kingdom of God; yet, let us hope, moved to some extent by the wonderful promise they had inherited, that the remnant of Judah should bless all nations. The common workmen are not mentioned among the builders, though they are included in the congregation which joined in the dedication services. Without them the commandment of God could not have been executed, the preaching of the prophets and the planning of the elders would have been in vain. What an amount of labor in building God's kingdom is done by the unnamed workers! Yet none of us who so toil are unknown to Him. We cannot but think, too, that these unnamed workmen were moved and kindled in their work by such splendid prophecies as Isa. 60, as we are moved while we labor to give to the world the gospel of Christ.

But there were others, also, who had part

in that great work. They were not conscious that they were serving Jehovah. Yet Cyrus and Darius also helped to build the temple which was to be so important in preparing the way for the coming of the Son of God. Even Artaxerxes is mentioned, though he lived more than half a century later, perhaps because the writer of the book wrote during his reign and desired to compliment him. So many and diverse are the hands and minds that join to do the work of redeeming mankind. Happy are they who consciously undertake the task.

2. *How was its completion celebrated?* Early in the last month of the year, which was the springtime, the work was done. It was well that they celebrated the fact. It gave unity to the nation and definiteness to their hope. Public anniversaries of great national events are to be sacredly kept. No other one thing helps so much to preserve a nation's individuality.

They kept the feast with joy. Some of the anniversary days ceased to be remembered from that time. In the fourth month of each year they had fasted in remembrance of the capture of Jerusalem, in the fifth, of the destruction of the temple, in the seventh, of the murder of Gedaliah, and in the tenth, of the beginning of the siege of Jerusalem. Already they had asked the prophet Zechariah whether they should continue these fasts, and he had counseled them to put away their grief over the destruction of the old temple and to rejoice over the new [Zech. 7, 8]. But now the old vanished into the past, the new was realized before their eyes. It was well that the company who gathered there had had to separate themselves from the comfortable life of Babylon and to endure the hardships and dangers of the new enterprise. It was well that the most of the rich and the old stayed at home, and that the most of those who had crossed the desert could not remember the worship of the old temple. The foundations of new nations and the conduct of great work for the kingdom of God ought to be carried on by men removed from the traditions of the past and filled with faith in the future. That is a principle which ought always to prevail, though it seldom does prevail without conflict.

They kept the feast with praise, for praise was then expressed by thank offerings in sacrifice. They kept it with confession, offering twelve he goats in recognition of the theocratic unity of Israel. There were probably representatives of all the tribes in that gathering of returned exiles. These were not merely children of Judah, but children of Israel. They kept the feast with orderly worship, appointing priests for their places and Levites for theirs, after the arrangements which Moses had made for the tabernacle. They provided religious institutions, under divine direction, for the new nation. No duty of national leadership is more important than that.

3. *What duties were assumed on the completion of the temple?* First, they took up afresh the privileges of a people of God. We do not find any mention of the Passover during the captivity. The last previous observance of it named in the records was in the reign of Josiah [2 Chron. 35]. This must have been a time of reconsecration to God in view of the new opportunities before the people, the new nation which had been begun. In such a spirit minor differences are forgotten, the one aim unites all classes. The priests, the Levites, the children of the captivity and all such as had not come up from Babylon, the children of those left behind, who now separated themselves from the filthiness of the heathen of the land, became one in this festival. There is no unity like that of common confession of sin, consecration, worship and work. Any people who can unite in these things can agree sufficiently in their religious beliefs.

They also recognized the providence of God in all their experiences. A favorite phrase in the books of Ezra and Nehemiah is "the good hand of God upon us." "The Lord had made them joyful, and had turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel." This sense of the divine presence renewed is the most remarkable thing in this history, and this sense is always one of the earliest signs of revival of religion in a community.

4. *What is our relation to the rebuilt temple?* No period of Jewish history is more full of interest to the Christian of today than this one. By the captivity the spirituality of the kingdom of God was taught the people. They learned that His rule was not through outward institutions only but in the heart of each one who sought to obey His will. In the restoration it was revealed that the spiritual kingdom foretold was to have organization and laws. The temple became the central point in the Jewish kingdom as the place where the Messiah was to be revealed. The final prophecy which was repeated in those sacred courts for 400 years was, "The Lord, whom ye seek, shall suddenly come to His temple; and the messenger of the covenant, whom ye delight in, behold, He cometh, saith the Lord of hosts."

We could not know the full meaning of Christ's mission but for the type which foretold Him and the anticipations of the people who built it and worshiped in it, with faces toward the future, till the last prophet of the old dispensation proclaimed: "Blessed be the Lord, the God of Israel: for He hath visited and wrought redemption for His people, and hath raised up a horn of salvation for us in the house of His servant David."

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Use the foundation of blocks laid for the second and third lessons of the quarter in leading up to the condition of affairs at the time of the dedication of the temple. As you describe the progress of the building, the gifts and work of the people and the encouraging messages of the prophets, Haggai and Zechariah, build up a simple structure on the foundation to suggest the completed temple. By questions draw from the children the motives for building and the use to which the temple was to be put. Impress the thought that the temple was built to be the *house of God*, that it was a place in which to seek God, and that all that had gone into its construction, of work or gifts of wood or gold and silver was given to God. Make the application of the lesson from 1 Cor. 3: 16—"Know ye not that ye are a temple of God?"

Offerings were made and hymns of joy were sung when the temple was done, because the people were glad that there was a dwelling place for God among them. They had worked slowly and bravely for four years from the time when Haggai had incited them to carry on the building because God was with them. Trace the analogy between this building of long ago and the building up of life as a temple for the indwelling of God. Slow the work must be, now as then, sometimes hindered by enemies, because sloth and pleasure seeking and self-love are our constant foes trying to keep us from doing God's work. But God has said to us, as to these fearful Jews: "Be strong and work." "For I am with you."

The solid stones, the fragrant cedars of Lebanon and precious gold and silver were used in the building of the temple, everything had its own place and was necessary to the whole. What is it to be built into this human temple of ours? Honest and good work for the sure and solid stones; there can be no deceit and no shams in the temple of God.

Take out one of the lower blocks from your little structure and name it *Truth*, another *Honesty*, and so on. Do these make good foundation stones? Can you build safely upon them? Put into your building loving and fragrant deeds which shall give strength and beauty to your life. Name the pillars in your building *Love*. Show how they uphold the rest. Do not forget gold for your temple. Golden hours of self-forgetfulness, of service to others, will adorn it. Then remember the temple is to be a house of God. It must be given to His service. Ask God to dwell in you, to make your temple holy. Then you will know the promise of God is true—"And in this place will I give peace," saith the Lord of hosts.

THE CHURCH PRAYER MEETING.

Topic, Jan. 29-Feb. 4. The Way to the Light. Ps. 27: 1, 7-14; John 1: 9-12; 3: 16-21. (See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 5-11. Joy in God's Service and in His House. Ezra 6: 16; Rom. 4: 16-19.

We are not to serve God merely for the joy we get out of it. At the same time, as a rule, His most successful servants have been cheery, happy men, and there is probably something wrong either in the quality or quantity of our service if it does not yield us real and increasing joy. In the first place Christian service calls into play our best powers. One cannot be happy in a business which cramps and chafes him continually, which affords no outlet for his native and acquired abilities. But to do the work of Christ today in all the varied and important fields in which we may serve Him requires all the talent and tact we possess. Again, there is always a chance to rise on this ladder of service. The man faithful to the lesser duty, who performs his common task with care and thoroughness, is soon wanted up higher in the kingdom of God just as he is in the realm of human affairs. William Carey as he pegged away at his bench made good shoes and utilized every opportunity to interest his callers in the things of Christ. In due time he was called to the difficult and responsible pioneer missionary work which has made his name illustrious.

Another reason why the King's service should make us joyful is that it is the best work in which man can engage. Compared with the satisfaction which arises from striving to bring men into right relations with their Heavenly Father and with each other what is the pleasure which can be extracted from even the highest form of self-indulgence? Unless service brings happiness how are we to explain the shining faces which the missionaries bring home, and the kindling of the eye when they speak of returning to their field? But the crowning element in this joy arises from the fact of the divine companionship in our work. With a pleasant, sympathetic employer one can do twice the work with half the friction. The most blessed thing about Christian service is that it is a co-operative affair. We are privileged to enter into the very thoughts and purposes of God. Fellowship in work leads to fellowship in life. It is then that the Saviour's promise is fulfilled, "No longer do I call you servants, but I have called you friends." Then comes the joy which no man can take from us.

Parallel verses: Deut. 28: 47, 48; Neh. 8: 10; Ps. 4: 7; 5: 11; 16: 11; 26: 8; 27: 4-6; 45: 7; 84: 10-12; 100: 2, 4, 5; 122: 1; Isa. 12: 2, 3; 25: 8, 9; Luke 15: 32; John 16: 22; Acts 2: 28; 11: 21-23; Rom. 15: 13; Gal. 5: 22, 23; Phil. 2: 17, 18; Philemon 7.

NOTES.

Floating societies have lately been formed at the New Mizpah Reading Room, 500 Hudson Street, New York, and at The Anchorage, a sailors' boarding house at Baltimore. States on the coast are giving the movement cordial recognition. California has appointed a committee of four to have charge of work for sailors. Washington and Maine have appointed State superintendents of such work, and other States are ready for like action.

Between China and Japan Dr. Clark had a very rough passage, encountering a typhoon. He found the prospects for Christian Endeavor in those countries brighter than he had expected, certain features of the movement appealing peculiarly to national characteristics. The Chinese are especially familiar with the idea of guilds and associations and do not feel that they are really Christians until they have taken part in a prayer meeting, while the principle that each society is subject only to its own church satisfies the Japanese spirit of independence. Dr. Clark's meetings at Tokyo were attended by a Japanese Christian worker, accompanied by several marines from the Japanese imperial navy, who expressed an intention to organize a floating society at once.

PROGRESS OF THE KINGDOM.

OUR OWN WORK AND WORKERS.

It is a cheering report which the president of Robert College, Constantinople, has issued for its twenty-ninth year, 1891-92. The bulk of the expenses of the college was met by the students. The number of pupils increased from 159 the previous year to 194, embracing twelve nationalities, the Armenians, Bulgarians and Greeks being most largely represented. The number of Turks in the college will continue to be small so long as the government maintains its hostility to foreign and Christian schools, but President Washburn believes that the time will soon come when this policy will be abandoned, especially as the present sultan recognizes the fact that the old Mohammedan education cannot meet the wants of his people and has established a large number of schools on the European plan. Among the advance steps taken during the past year are the practical completion of the new Science Hall, which has been in course of construction for two years, the establishment of a professorship in chemistry and mineralogy and the formation of a flourishing Y. M. C. Association.

In a letter in the *American Missionary* from Miss M. G. Worley, M. D., a medical missionary among the Chinese in San Francisco, the Congregationalists are urged to establish a work for the Chinese women and girls. While much has been accomplished for the men by Congregational and other missions very little has been done for the 2,500 women, not including the girls, living in San Francisco. Very few of them ever see anything of the outside world. They grow up in superstition and ignorance, spending most of their lives in one or two rooms. The boys attend the day schools but girls are rarely seen in them. After reaching the age of ten years they are seldom allowed on the street. These women need visiting missionaries to go about from house to house teaching them not only the truths of the gospel but many other matters pertaining to health and housekeeping, as well as their duties as mothers. Their children who, though born in this country, are growing up in heathenism will become far better citizens if the mothers are educated and enlightened. The appropriations for the A. M. A. are not sufficient to enable it to take up this urgent new work unless churches or individuals contribute special offerings toward the support of a corps of deaconesses.

THE WORLD AROUND.

The statistical tables of Protestant missions in India, Burmah and Ceylon have just been issued, the figures covering nine years instead of ten, as heretofore, in order to bring the

returns into line with the government census. There will naturally be some disappointment that the sanguine expectations respecting the native Christian community, estimated at not less than three-quarters of a million, have not been realized. The total numbers are returned at 559,661, against 417,372 for 1881. Communicants number 182,722 against 113,325. Bengal shows a growth in communicants of thirty-two per cent., Madras fifty-five, Bombay eighty-eight, Central India 111, Northwest Provinces 133 and Punjab 210 per cent. The strength of the various British and American societies is shown in the following statistics: Baptists 53,801 communicants, increase 23,556; Congregationalists (including the London Missionary Society and the American Board) 13,775, increase 4,086; Church of England 52,377, increase 11,387; Presbyterians 11,128, increase 5,414; Methodists 15,782, increase 11,487, principally in connection with the missions of the Methodist Episcopal Church. The Sunday school statistics are decidedly encouraging. While in 1880 there were only 1,807 schools and 61,688 scholars, there are now 3,503 schools and 135,565 scholars.

At the annual gathering of the Pastors' College, belonging to the Metropolitan Tabernacle, London, Rev. James A. Spurgeon stated that the weekly offerings during the past year had been larger than ever before in the previous history of the church, amounting to \$9,325. Students are accepted in the college irrespective of their social position. Of the six or seven to be admitted in January, one has been a shunter on the railway, another a tin-plate worker and a third a miner. The list of settlements for the year is the longest the college has ever known. No less than thirty names are included, one student having gone to the Congo, two to South Africa, one to the Falkland Islands and the remainder to churches in various parts of the United Kingdom. There had been received during the year the sum of \$35,000. The financial year is the best on record.

An important change in the administration of the McAll Mission has been made, including a reorganization of the board. Dr. McAll has given up the burden of responsibility, placing it upon the shoulders of an executive committee composed of the officers of the board, with Rev. C. E. Greig as chairman. Dr. McAll remains honorary director. His increasing years and failing health have made this a wise and necessary arrangement. It is important that the mission under a new management shall gain the confidence of the public before it loses the prestige of his name, and he will still give the work the general oversight which is necessary until the executive committee has learned to act alone. Dr. McAll is now devoting himself to the task of raising funds in England in order to make up a large deficit in the treasury of the mission.

Dr. Josiah Strong, well known as the author of *Our Country*, has written another book, *The New Era*, which will soon be issued. The substance of its first chapter, entitled *The Nineteenth Century One of Preparation*, by special permission is published in the *Missionary Review* for January. It is forcibly written and inspiring, dealing with undeniable facts. A brief quotation will show the main thought:

Noble as has been the work of modern missions, it must be regarded chiefly as one of preparation. The languages of savage peoples have been reduced to writing, the Bible and a Christian literature have been translated into tongues spoken by hundreds of millions, schools and seminaries for training up a native ministry have been established, missionaries have learned much of native character and of the necessary conditions of success. A foothold has been secured, a fulcrum found, the gospel lever put in place and the near future will see the mighty uplift.

Literature.

THE BURNS AND SCOTT FORGERIES.

An unpleasant outcome of the recent detection of Smith, the Edinburgh man who has been forging manuscripts of productions by Burns, Scott and others, is the revelation that, with possibly a single exception, all the manuscripts, 150 in number, recently presented to the Lenox Library in New York by its president, Mr. John S. Kennedy, are frauds. Mr. Kennedy purchased them of one Stillie, a well-known antiquary and bookseller of Edinburgh, who has a good reputation and probably has been victimized himself in regard to them. The decision that the documents are forgeries has been pronounced by the experts of the British Museum in London, probably the best living judges of such matters, and it has been confirmed by the confession of Smith, the forger.

He must possess marvelous skill in his nefarious art. The successful deception which he has practiced involves not merely rare manual ability as a copyist, but an even more exceptional capacity for so manipulating paper as to produce the tint and surface which ordinarily only age can give, it being as necessary also not to overdo this part of the task as to produce a sufficient effect. In spite of the probably high prices which his alleged literary discoveries brought him in, it doubtless is true that the same amount of labor and skill, if applied with the same energy and persistence to some honest work, would have remunerated him quite as highly in money. Such rascals often take a keen intellectual delight in their work, however, and enjoy making fools of the public for its own sake.

The Lenox Library is the richer by only a single manuscript, the name of which is not yet disclosed, but the liberality of Mr. Kennedy is none the less honorable, and it is not he who is the principal victim but the antiquary who sold him the papers and against whom Mr. Kennedy now proposes to bring a suit.

BOOK REVIEWS.

THREE EPISODES IN MASSACHUSETTS HISTORY.

This work, by Hon. C. F. Adams, is one of the most important contributions to the literature of American history. The three episodes are entitled, severally, *The Settlement of Boston Bay*, *The Antinomian Controversy*, and *A Study of Church and Town Government*, and, as the preface states, the work also, in another sense, is a *History of the Town of Quincy, Mass.* Mr. Adams is a conscientious historical student and a vigorous, graphic writer. His sympathies, with liberal views of theological questions, for example, are apparent, but he endeavors successfully to preserve the impartiality of the true historian. He is not afraid to say plainly what he thinks about persons, policies or events, but no one will be likely to take offense—surely no one has just reason for offense—at any of his utterances. Many anecdotes or incidents enliven the narrative greatly.

The first portion of the work deals principally with the settlement of the southern shores of Boston Bay from Boston and Charlestown around to Weymouth. But naturally there are many allusions to the Plymouth Colony and also to the settlers of Salem and places even farther north. The story is told clearly and effectively, and such special subjects as the history of Thomas Morton, the original white inhabitant of what is now Mt. Wollaston in Quincy, which he called Merry-Mount, are discussed at length and with both thoroughness and candor. Mr. Adams seems to establish a probability that the Indian, Squanto, was not carried away by Captain Weymouth in 1605, as some writers have supposed, but by Capt. Thomas Hunt in 1614. His por-

trayal of the characters of Thomas Weston, concerned so closely but so oppressively in the fitting out of the Plymouth Colony, and of Thomas Morton are good examples of terse and lifelike writing. His discussions of such topics as the propriety of self-protection, even at the cost of extreme measures, on the part of the colony from the evils growing out of the influence of such men as Thomas Morton are discriminating and instructive. That the old adage, "Self-preservation knows no law," sometimes was illustrated he makes very clear, but he does not fail to explain that it was literally the need of self-preservation which prompted the occasional and temporary disregard of strict law. The story of the settlement of this portion of Massachusetts is not a new one but it never has been related better than in these pages, if at all.

To many readers the second part of the work, that which treats of the Antinomian controversy, in which Mistress Anne Hutchinson figured so conspicuously, will prove of exceptional interest. Mr. Adams shows clearly how different interests and motives contributed to bring about the final result, and how a theological distinction, which now in the same community hardly would attract attention outside of limited circles of theological specialists, and within them hardly could provoke mutual ill-will, stirred a whole community, and that the most important and presumably the most enlightened in the country, to its depths. If the author occasionally has written a satirical, half-contemptuous sentence, prompted by the patent foolishness of some who in their day passed for wise men, he has not failed, on the whole, to make allowance for the education which they had received or the circumstances in which they lived. In the case of no one else is his estimate of individual character apparently more sound and symmetrical than in that of Mrs. Hutchinson herself. He also has portrayed Sir Harry Vane very successfully. It is a fair question, however, whether he does justice to the value in New England history of the period of comparative tranquillity which, as he says, followed the suppression of Vane and Mrs. Hutchinson. Is it as demonstrable as he believes that what he terms "sterile conformity" was so wholly sterile, or that, if it were, it was the result of "the crushing-out process"? It is possible sometimes to magnify a sequence into a consequence, and there will be some to claim that, in a degree, he has made this mistake. Yet no intelligent reader will dispute his denial of the claim too often made that, in the case of our ancestors, "whatever was, was right, as well as best."

The third division of the work deals with the development of the present city of Quincy. It is a most interesting and profitable study of the history of a primitive, simple, sturdy people, until within half a century or so almost wholly of native stock, dwelling upon and living from the soil and having few outside interests, but in due season peaceably invaded, and sometimes ruled, by a foreign element, outgrowing its power of proper self-control as a town and finally becoming a city. Its social, civil and religious life, its manner of dealing with vital economical questions, its political changes, and all sorts of kindred topics, are discussed with a wealth of information, a shrewd sense, a keenness of practical inference and a just sense of proportion which render this portion of the work especially most valuable to all students of American history. The power of a few leading families and individuals, notably the Quincys, Adamses, etc., is depicted effectively yet never obtrusively. The influence of the church and the ministry receive large attention, and the town meeting, as an institution, is described with special care. Quincy recently has become honorably conspicuous for two things,

the substitution of an enlightened school system in place of the time-honored methods which have outlived their usefulness yet which still exist in many towns, and the adoption of a city charter in which some advanced theories—for instance, in respect to the endowment of the mayoralty with its natural and proper responsibility—are given fair trial, and Mr. Adams's chapters concerning these are of great and general importance.

We dissent entirely, and upon abundant evidence, from the implied indorsement on page 640 of the ordinary uselessness, or worse, of ecclesiastical councils, and the statement on page 944 that "no orthodox church ever struck root in Quincy" is liable to seem like an oversight of the fact that there has been for at least sixty years an active, useful, and of late quite large, Congregational church in that place. Indeed, those who, in connection with one or another Christian denomination, hold to "orthodox" theology now probably far outnumber all other Protestants in that city. [Houghton, Mifflin & Co. \$4.00.]

RUINED CITIES OF MASHONALAND.

Few of the general public have been aware until recently that in Mashonaland, in South-eastern Africa, there are extensive ruins of cities which reveal the existence thereof some past time of a population which possessed a considerable and, in certain particulars, a very high degree of civilization. Several other explorers have visited them and afterwards have described them to some extent, but the most careful examination of them which has yet been made is that by the author of this work, Mr. J. Theodore Bent, who, with Mrs. Bent and Mr. R. M. W. Swan, visited them in 1891 and has described them in these pages.

The principal are at Zimbabwe, and there are others in the Sabi Valley, at Matindela, in the Mazoe Valley and in the countries of the chiefs Mangwendi, Chipunza and Makoni, respectively. There is a general resemblance between them. The architecture, in respect to both plan and construction, is that of a race somewhat highly developed in that line, and there are abundant proofs that gold mining and smelting were carried on diligently and successfully. The people also was one possessing definite theories of ornamentation and accustomed to a measure of comfort and perhaps luxury. It was not unfamiliar with war, although apparently more inclined to defensive than offensive fighting. The ruins of its temples indicate astronomical knowledge and possibly the habit of sun worship. The people seem to have resembled the Aztecs in many respects.

Mr. Bent's narrative for the most part is a pleasant story of travel and intercourse with the native rulers and their subjects. But considerable portions are learnedly scientific and are for expert readers. Mr. Swan has supplied a valuable chapter on the orientation and mensuration of the temples and others on the geography and meteorology of the country, etc. The work is illustrated lavishly, especially with pictures of objects common among the natives at present or discovered in the careful excavations superintended by Mr. Bent. The book also is well supplied with maps and plans. The party had next to no annoyances excepting those which are inevitable in that climate and the conditions of the country. For most of the time it was under British rule or influence and found the people friendly. It is an excellent book. [Longmans, Green & Co. \$5.00.]

BIOGRAPHICAL AND HISTORICAL.

Another and a neat and tasteful edition of W. H. Herndon's life of *Abraham Lincoln* [D. Appleton & Co. \$3.00] is out in two volumes with several illustrations. Mr. Horace White has written the introduction. It is, as will be remembered, a natural and graphic

account of Lincoln by his long-time law partner. Perhaps the chief distinguishing feature of this work is the fact that it presents the man rather than the President. Another is that its author urges that Mr. Lincoln was an infidel and an atheist and adduces his testimony. It should be weighed fully and fairly, of course, whatever the result, but after reading what a number of other friends and associates have written on the same point we cannot but conclude that Lincoln was, at any rate during his later and better known years, a reverent and earnest, even if a somewhat unconventional, believer in and servant of God. The book, in the preparation of which Mr. Herndon was greatly aided by Mr. J. W. Weik, is of much interest.

France in the Nineteenth Century, 1830-1890 [A. C. McClurg & Co. \$2.50], by Elizabeth W. Latimer, is written popularly and is made up largely from contemporary journals and magazines and from private papers. They thus possess much of the readableness which inheres in descriptions prepared for the current press or for the eye of friends, and lack something of that atmosphere of exact and critical scholarship which usually is expected in a history. It presents a series of pictures rather than a continuous narrative and often it is too minute and verbose. But it certainly has not a little interest and many will enjoy it who would not like it nearly as well if it were written more in the style of ordinary historical narration.

Seven essays by Hon. H. C. Lodge, which already have been made public in one or another journal or magazine, are out in a volume called *Historical and Political Essays* [Houghton, Mifflin & Co. \$1.25]. Their subjects are William H. Seward, James Madison, Governor Morris, Why Patronage in Office Is Un-American, The Distribution of Ability in the United States, Parliamentary Obstruction in the United States, Parliamentary Minorities, and Party Allegiance. They are thoughtful, stimulating utterances, whether one indorse them wholesale or only in parts.

EDUCATIONAL.

Mary Brodriek has translated and edited Auguste Mariette's *Outlines of Ancient Egyptian History* [Charles Scribner's Sons. \$1.00] and Dr. W. C. Winslow has written an introduction. The book is a free yet truthful rendering of the original, which was written in the form of lectures for use in the Egyptian schools in Cairo. A few changes, desirable in order to adapt it to its purpose, have been made, and the fact that M. Le Page Renouf, keeper of Egyptian and Assyrian antiquities in the British Museum, has read and approved the work in press is evidence of the satisfactoriness of the translation. The work summarizes the great epochs and describes clearly the successive dynasties and indicates well the turning points of the history. It is a truly valuable little work.—Messrs. Ginn & Co. have published an authorized copyright edition of an adaptation of Victor Hugo's *Quatrevingt-Treize* [70 cents] for use in schools, prepared by James Boiello, senior French master in Dulwich College, England. It completes a series of such adaptations of Hugo's romances which M. Boiello has edited. It might be printed more distinctly than it is but it will answer its purpose fairly well.—From the same house comes a neatly printed and carefully edited issue of Gottfried Keller's *Die tetgen* [40 cents], an excellent selection for school work, which Prof. Gustav Gruener of Yale has put into shape for publication furnishing introduction and notes.

Mrs. Harriet C. Cooper's *Short Studies in Botany* [Thomas Y. Crowell & Co. \$1.00], forms a pleasant connecting link between stories and educational works, being itself an educational book in the form of a story. In a natural and entertaining manner facts about

different families of plants, trees, etc., are woven into a narrative so that the young reader's interest is kept alive in a twofold fashion. The spring will soon be here again and such a book in the family will prompt the young people to study the natural world intelligently and enjoyably.—The literature of mathematics has an addition in Prof. E. W. Nichols's *Analytic Geometry* [Leach, Shewell & Sanborn. \$1.25], intended for colleges, universities and technical schools. It is as simple as is consistent with the nature of the subject and is so planned as to lead beginners up to the higher levels of its department of knowledge while also serviceable to more advanced students. Prof. A. L. Nelson has contributed a chapter, *Discussion of Surfaces*.

Prof. Delos Fall is the author of *An Introduction to Qualitative Chemical Analysis* [Leach, Shewell & Sanborn. 60 cents]. It is intended as a guide to laboratory practice and is so arranged as to stimulate reflection on the part of the student as much as possible.—Prof. M. A. Bailey's *American Mental Arithmetic* [American Book Co. 35 cents] seems to be a progressive and serviceable book. It makes a specialty, and wisely, of omitting needless words. But we question if the method suggested for subtracting on page 25 is not more involved and fatiguing than the ordinary method.—Mr. L. D. Smith's *How To Teach Writing* [American Book Co. 50 cents] is a manual intended to accompany Appleton's Standard Copy-books. It is practical, comprehensive and judicious. In the hands of a teacher who possesses sense enough to avoid the destruction of individuality in penmanship, although enforcing general principles, it will be of great service.—The same publishers have brought out neatly Shakespeare's *Twelfth Night* [20 cents] in their series of English Classics for Schools.

STORIES.

One need not agree with everything—and most readers will not—in *Roland Graeme: Knight* [Fords, Howard & Hulbert. \$1.00], but all will confess the charm of the hero's character and the good sense of his philanthropic and economic labors. Some other personages are almost equally striking and the story, as a whole, is well outlined and developed. The scene is a manufacturing town, and the writer's object is to show the bright side of such organizations as the Knights of Labor and to indicate the line along which effort to reconcile the interests of employers and employed, when they seem to conflict, should be directed. It is a practically helpful as well as a truly interesting and nobly Christian story.—Mary Hallock Foote's story, *The Chosen Valley* [Houghton, Mifflin & Co. \$1.25], which already has come out as a serial, represents the driving, hustling spirit of the West—or of many Westerners—which must accomplish results, by sound workmanship if possible but somehow and immediately, in contrast with the slow, dogged determination of the European scientific worker whose watchword is ideal, rather than essential, thoroughness. A love story has the engineering for a background. The book is entertaining and reveals close study of social conditions and skill in portraying them.

Lady Silverdale's Sweetheart and Other Tales [90 cents] is the latest issue in the Messrs. Harper's new and revised edition of William Black's works. The others are *The Pupil of Aurelius*, *The Man Who Was Like Shakespeare*, *The Strange Horse of Loch Suainabhal* and *The Highlands of the City*. They do not illustrate Mr. Black's powers at their best yet they are spirited stories.—*Stupid Chris* [E. & J. B. Young & Co. 40 cents], by Maud Carew, is a charming little book about a pleasant houseful of people, and points out effectively that natural endowments may be equally great and useful without being identi-

cal or even similar. It is a capital little story and will do wholesome work.—It is a blemish in *Maggie Bradford's Fair* [Frederick A. Stokes Co. \$1.25], by Joanna H. Mathews, that one is reminded so often that it is one of a series of sequels to the Bessie Books, so called. The reader wearies of such allusions, which have too frankly businesslike a flavor. The story, as such, is fairly good, but, although it is readable and teaches useful lessons, it does not stand on the highest level in respect to either interest or value. We should say that it had been written hastily.

Mrs. Laura E. Richards's *Hildegard's Home* [Estes & Lauriat. \$1.25] also appears to be a sequel to one or two other stories. But the fact is not obtruded, and the book is allowed to stand on its own merits which are quite sufficient to uphold it. It is a bright, breezy, sensible and often funny story, mostly about young people, and it teaches some useful lessons in a telling, although indirect, manner.—Lovers of children will recognize in *Ruby and Ruthy* [Estes & Lauriat. \$1.00], by Minnie E. Paull, some of the types of character with which they are familiar. The pranks and penitences of these little girls are narrated simply and naturally and the book cannot help being a favorite. The children also will be all the better for reading it.—There is a good deal of United States history in Martha Finley's story, *Elsie at Viamede* [Dodd, Mead & Co. \$1.25], indeed, we suspect that instruction is one of the author's objects in writing the book. The religious tone of the story is unmistakable also, and merely as a narrative it has considerable interest.

MISCELLANEOUS.

Messrs. Houghton, Mifflin & Co. have issued in their most beguiling form, in respect to paper, type, binding and illustration alike, Miss Edna Dean Proctor's striking poem about the Mogui-Zuni race entitled *The Song of the Ancient People* [\$5.00]. It purports to be uttered by some representative of the people, as an aged prophet or bard might speak, and it embodies the philosophy of life, the religion and, in some sense, the history of these Pueblo Indians. Miss Proctor is declared by John Fiske, who has supplied the preface and notes, and by F. H. Cushing, who has furnished a commentary upon her lines and who certainly ought to know, to have caught and reproduced the spirit of the people with truly remarkable success. There are eleven brilliant and most appropriate aquatints by Julian Scott. The leathern covers are bordered by an effective row of Z's, while the title, in a ring formed by the body of a dragon reaching for his own tail, is decidedly picturesque. The book is not a mere ornamental holiday production but a serious and learned work, although few, indeed, of the distinctively holiday books equal it in attractiveness.

Dr. C. C. Abbott's out-of-door books are always restful and introduce one to many delightful scenes and creatures. They often suggest forgotten people and events in a quite realistic manner. Nobody can study plants, animals, the sky, the streams and nature generally, as Dr. Abbott does, without becoming cordially companionable to all of similar tastes. Therefore, although there may be some to whom such a volume as his *Recent Rambles, or In Touch With Nature* [J. B. Lippincott Co. \$2.00] may not be congenial, there is a multitude of others who can read it appreciatively. Some of them can, and do, make opportunities for country outings now and then, and like to lose themselves for a time where only nature surrounds and human voices and forms are absent. Others are confined to shop or office too closely to visit the woods and shore, except upon some rare holiday, and to these a page or two of such a book as this is like a breeze from the sea on an August afternoon. It is most enjoyable and it has some pleasant pictures.

Seldom has the subject of woman's dress, as related to her entire well-being, been more skillfully handled than by Mrs. Helen G. Ecob in her book called *The Well-Dressed Woman* [Fowler & Wells Co. \$1.00]. The physiological evils resulting from the wearing of corsets, high heels, heavy skirts and other unhygienic garments are first clearly set forth and then Mrs. Ecob strikes deeper into the subject and shows the effect of improper clothing upon one's mental condition and even upon moral character. Irritability and fretfulness, she affirms, are the natural outcome of insufficient respiration, while courage and calmness are born of vigorous breathing. The cramping of certain organs frequently reacts upon the brain, producing insanity, and children are handicapped from birth on account of the mother's ignorant or willful distortion of her body, not only during pregnancy but as the habit of her life. In addition to her cogent arguments from the physiological and ethical side of the subject, the author adds a strong plea on the side of grace and beauty which are incompatible with a style of dress that outrages the laws governing the physical organism. The book is illustrated with full-page cuts and abounds in practical suggestions concerning clothing which is at once healthful, graceful, modest and artistic.—A similar book is *Beauty of Form and Grace of Gesture* by Frances M. Steele and Elizabeth L. S. Adams [Dodd, Mead & Co.: New York. \$1.75]. This is more profusely illustrated, much finer typographically and gives more specific directions as to the choice and cut of fabrics. But the appeal is rather to women's aesthetic tastes than to their moral perceptions, and consequently the book has less value than Mrs. Ecob's.

The bicycle evidently is to become a vehicle of war. Already the use of it is more or less customary in a number of armies, including our own, and now comes Brig.-Gen. Albert Orday with a little volume, *Cycle-Infantry Drill Regulations* [Pope Manufacturing Co. 50 cents], which is expected to meet a real want. There is nothing of the kind in Europe yet, although they have been using cycles in their armies for some years. This is a short, terse, comprehensive treatise, admirably suited to its purpose. It covers company formation and service, care of the cycle, signals, trumpet calls, etc.—In *The Hour of Song* [Leach, Shewell & Sanborn. 85 cents], compiled by N. B. Sargent, are both secular and sacred songs, well chosen and handsomely printed and bound. The volume is the product of good sense and good taste applied to song.—*Our Best Endeavor* [Silver, Burdett & Co. 35 cents], compiled by W. A. Ogden and C. E. Prior, is a very prettily printed Sunday school hymn-book. The material is fairly good and better than that of many such books but the compilers have made too free use of the volume for the publication of their own productions.

NOTES.

—A literary Philadelphian has nearly completed a set of the works of the successive poets laureate of England.

—There is a growing demand for large paper copies and for the first editions of the works of authors of established repute.

—The late Mrs. Martha J. Lamb, editor of the *Magazine of American History*, was herself a historical author of repute and was a member of twenty-six historical and other learned societies in this country and in Europe.

—It is an odd notion of William Morris, the poet socialist, always to wear clothes of blue serge. He even refuses dinner invitations unless allowed to appear in his blue serge morning costume instead of evening dress.

—The Corcoran Art Gallery in Washing-

ton is to have more room. A building is to be put up on New York Avenue, E Street and Seventeenth Street, diagonally opposite the State Department, which will cost about \$1,000,000, exclusive of \$150,000 for the land.

—The other day Mr. John E. Lewis of Ansonia, Ct., in developing a plate secured in photographing Holmes's comet, discovered that by a fortunate accident the trail of a very large meteor also had been photographed. This is a most unusual occurrence and possesses much scientific interest.

—The London *Spectator* declares that during the last eighteen years 2,600 persons have failed as writers of fiction, about eighty having succeeded conspicuously and about 120 others having achieved a moderate degree of success. During the last six years 922 persons have written 1,600 novels, of whom 792 wrote over their own names. Only 240 of them succeeded well enough to induce them to write a subsequent book.

—At a sale of Japanese works of art in New York a few days since seven oil paintings by Morie Komori brought \$852.50, The Dice Throwers, a large canvas framed in hand-carved wood, selling for \$400 and The Fan Dancer \$105. Several large tapestries were withdrawn as nobody would pay the minimum price demanded, but The Nikko Temple brought \$330 and one of a peacock \$110. Tablecloths and embroideries went for comparatively high prices.

BOOKS OF THE WEEK.

Lee & Shepard. Boston.
LEAFLETS FOR LENT. Arranged by Laura T. Greene. \$1.50.

FIRST DAYS AMONG THE CONTRABANDS. By Elizabeth H. Botume. pp. 286. \$1.25.

LET HIM FIRST BE A MAN. By W. H. Venable, LL.D. pp. 274. \$1.25.

Roberts Brothers. Boston.
THE COMING RELIGION. By Thomas Van Ness. pp. 228. \$1.00.

GUIDE TO THE KNOWLEDGE OF GOD. By A. Gratry. pp. 469. \$3.00.

James H. Earle. Boston.
MEANS AND WAYS. By T. D. Roberts. pp. 141. 50 cents.

Littell & Co. Boston.
LITTELL'S LIVING AGE. VOL. 195. pp. 824. \$3.00.

Macmillan & Co. New York.
THE CITY AND THE LAND. By Col. Sir C. W. Wilson, LL.D. pp. 238. \$1.25.

GOthic ARCHITECTURE. By Edouard Corroyer. pp. 388. \$2.00.

THE GOSPEL OF LIFE. By Bishop B. F. Westcott, D.D. pp. 306. \$1.75.

LETTERS OF JAMES SMETHAM. Edited by Sarah Smetham and William Davies. pp. 404. \$1.50.

HYMNS, THEIR HISTORY AND DEVELOPMENT. By Roundell, Earl of Selborne. pp. 216. \$1.25.

THE SMALLER CAMBRIDGE BIBLE FOR SCHOOLS. Book of Judges. pp. 116. 30 cents.

D. Appleton & Co. New York.
THE GREAT ENIGMA. By W. S. Lilly. pp. 334. \$4.00.

Presbyterian Board of Publication. Philadelphia.
LEAD ME TO THE ROCK. By Rev. T. W. Hooper, D.D. pp. 174. 60 cents.

KOREA FROM ITS CAPITAL. By Rev. G. W. Gilmore, A.M. pp. 328. \$1.25.

J. B. Lippincott Co. Philadelphia.
HERMETIC PHILOSOPHY. By Styx. pp. 221. \$1.25.

ONE OF THE BEYANS. By Mrs. Robert Jocelyn. pp. 308. \$1.00.

John D. Wattles. Philadelphia.
THE NATIONAL HYMN BOOK. Edited by R. E. Thompson, S.T.D. pp. 188. 60 cents.

R. H. Woodward & Co. Baltimore.
DAILY HELP. Compiled from Spurgeon's Works by E. F. W. pp. 369. 75 cents.

Open Court Publishing Co. Chicago.
TRUTH IN FICTION. By Paul Carus. pp. 111. \$1.00.

George W. Crane & Co. Topeka.
THE SOD HOUSE IN HEAVEN. By Harry E. Mills. pp. 109. \$1.00.

PAPER COVERS.

Ginn & Co. Boston.
EXTRACTS FROM EUTROPIUS. Edited by J. B. Greenough. pp. 41. 25 cents.

Arena Publishing Co. Boston.
A MUTE CONFESSOR. By W. N. Harben. pp. 192. 50 cents.

Charles Scribner's Sons. New York.
THE DEFENCE OF PROFESSOR BRIGGS. pp. 193. 50 cents.

Thomas Whittaker. New York.
THE PHILOSOPHY OF THE REAL PRESENCE. By R. A. Holland, S.T.D. pp. 35. 25 cents.

J. S. Ogilvie. New York.
ADVICE TO WOMEN. pp. 128. 50 cents.

Baker & Taylor Co. New York.
LOVE IN WRATH. By A. T. Pierson, D.D. pp. 40. 35 cents.

James Pott & Co. New York.
THE CITY WITHOUT A CHURCH. By Prof. Henry Drummond. pp. 59. 35 cents.

Johns Hopkins Press. Baltimore.

THE SOCIAL CONDITION OF LABOR. By E. R. L. Gould, Ph.D. pp. 42. 50 cents.

Government Printing Office. Washington.
A COMPILATION OF ANALYSES OF AMERICAN FEEDING STUFFS. By E. H. Jenkins, Ph.D., and A. L. Winton, Ph.B. pp. 155.

E. J. Goodrich. Oberlin.
FINNEY MEMORIAL ADDRESSES. By Rev. James Brand, D.D., and Prof. J. M. Ellis. pp. 46.

MAGAZINES.

JANUARY. BIBLIA.—ASTRONOMY AND ASTRO-PHYSICS.—MASSACHUSETTS MEDICAL JOURNAL.—BOOK-MAN.—QUARTERLY JOURNAL OF ECONOMICS.—BOSTON YOUNG MEN'S.—MUSIC REVIEW.—BIBLICAL WORLD.—SANITARIAN.—LEND A HAND.—BULLETIN OF THE BOSTON PUBLIC LIBRARY.—CHARITIES REVIEW.—THINKER.—PRESBYTERIAN AND REFORMED REVIEW.—FORTNIGHTLY REVIEW.—ARTIST.

FEBRUARY. GODEY'S.—FRANK LESLIE'S.—QUIVER.—MAGAZINE OF ART.

WHAT ELECTRICITY DOES.

The enormous strides made by the new force in commerce and industries of late years have been to a certain extent paralleled by the application of electricity in medicine and surgery. The electric motor turns the drill of the dentist, bores out all the noses of mankind in the hands of the rhinologist and may run the saw and the trephine of the surgeon. The electric light is made to illuminate all the cavities and interiors of the human body, so that "the pestilence that walketh in darkness" in the black recesses of our viscera is sought out and driven away by the electric searchlight. It is nothing now to put an endoscope into the stomach and scrutinize its walls from one end to the other, and in a dark room the very size of the stomach is determined by the transillumination of the abdominal walls when a light is turned on inside of that viscus.

Electricity furnishes heat for the cautery, with which morbid surfaces may be healed, wounds stimulated and tumors extirpated. The electrolytic needle removes the hairs of the bearded women, eradicates birthmarks, decomposes tumors, coagulates aneurisms and, in its most romantic rôle, manufactures those most desired ornaments of the feminine physiognomy, lovely dimples. The electro-magnet pulls out the beam from our neighbor's eye when the beam is in the shape of a piece of iron and when the operation is intelligently directed by the ophthalmologist. It may hunt up and draw out wandering needles.

One of the new features of electric medication is the introduction of drugs into the human body through the skin. This is done by placing solutions of any drug upon a sponge, which is made the positive pole and placed against the skin. When the current is turned on the drug is actually driven through the skin into the tissues. The application is not at all painful. Thus cocaine has been driven in over a painful nerve and neuralgias have been relieved by it. Many other drugs have been used in this way. This property of electricity is known as cataphoresis. Operations have been performed after anesthetizing the skin and subjacent tissues cataphoretically.—*New York Sun.*

THE VITAL THING IN CHRISTIANITY.

Hall Caine, the distinguished author of *The Scapegoat*, is writing a life of Jesus from a point of view that he declares is novel. To a representative of the *Christian World* he has just said:

I am fully convinced that it is the supernatural and not the human claim of Christ that has, and always will have, the great appeal for the world. Strip Christ of His divinity and I do not see much chance for Christianity. The miracles seem to me a vital part of the supernaturalism of the Christian faith. Accept the essential thing and the miracles are not difficult. If I believe in the resurrection of Jesus I shall not deny the raising of Lazarus. If I do not believe in the resurrection of Jesus I do not believe that He was God, or the Son of God, except in the very limited sense which He defines for Himself in one case. The first Christians, Peter and Paul, were absolutely clear about this.

News from the Churches

SOME TYPICAL SERMON TOPICS.

An interesting feature of the meeting of the Essex South Association, Jan. 10, was the presentation by the members of their twelve latest pulpit themes. This association is a representative one, and it is a noticeable fact that the majority of the pastors connected with it do not usually advertise their Sunday sermons. Yet the following list is evidence that such are not always of the class who fail to deal with current events to emphasize and illustrate moral and religious truth.

Here are a few of the most striking topics: The Angels' Message, Sunday Reading, Character, The Discovery of the Divine, The Bible on Business, The Silver Bribe, Wake Up and Go To Work, The Mystery and the Power of Temptation, At Ease in Zion, A Well-Behaved Young Man, Millionaires: The Use and Abuse of Wealth, Be Ye Also Enlarged, Angels, True Manliness, The Faith of Our Fathers, Saved Anyway, What Have I Done? Influence of the Anglo-Saxon Upon Missions and the History of the World, Hedging, On the Wings of a Dove, Life To Be Enjoyed, A Roundabout Way, A Plea for Christian Unity, The Bible, What Is It Worth to You? The Veilings of Divinity, The Coming of Christ.

THE CONNECTICUT VALLEY CONGREGATIONAL CLUB.

A large attendance, an attractive program and speakers of unusual ability made the meeting in Springfield, Jan. 17, more than ordinarily helpful and fitly supplemented the services of the Week of Prayer. Helps to the Development of Spirituality was the topic. Rev. E. P. Parker, D.D., spoke upon The Lord's Supper. He said that we were to form our notions of it, not from any man's or school's theology or the conventional usage of any church, but from the Bible. And given these we find it to be a symbol, not a vehicle; or, if a vehicle, only in the same sense as are other observances. He thought the present tendency is materialistic, Jewish rather than Christian, in that it tends to make the supper a sacrifice rather than the commemoration of a divine self-sacrifice. He recalled with pleasure the old-time custom of a distinct Sunday afternoon observance of the sacrament, and thought it specially appropriate that the custom should prevail of having the observance upon the anniversary of its institution—the Thursday evening preceding Good Friday.

Rev. Paul Van Dyke followed in an eloquent address upon the Bible. A right use of the Bible demands that we should conceive of it as a means to an end—the knowledge of Christ. We do not circulate it merely to get people to read an inspired book, but to lead them to love and obey Jesus Christ. In using the Bible we are to make it our rule to read it as we would any other book, but also to read it as we would no other book. We need less talk about the Bible and more Bible. The mechanical and unintelligent way of printing it was deprecated but the mechanical way of reading it still more. Rev. S. G. Barnes, Ph.D., of Longmeadow, the successor of good "Bishop" Harding, followed with a thoughtful address upon the third help, prayer, which, he said, was the act of a believing mind, guided by the Spirit and the Bible and supported by good works. Any other prayer is mere attitudinizing before God.

MATTERS AT HARTFORD SEMINARY.

The Case Memorial Library was dedicated Jan. 18. Work on it was begun in 1880 and the books were placed in position during the past summer. The dedicatory exercises were elaborate and impressive, President Hartranft

making the main address and Rev. A. C. Thompson, D.D., offering the dedicatory prayer. Jeremiah M. Allen set forth the history relating to the building, John Allen presented the report of the building committee and delivered the keys and Rev. E. B. Webb, D.D., for the trustees, accepted the gift. Music was by the Rhineberger Club under the direction of Mr. E. N. Anderson.

The building is of brick and brownstone, the interior beautifully finished in hard woods and finely lighted. The stack room, although only eighty-eight by fifty feet, will hold 100,000 volumes. It is almost perfectly adapted to the best arrangement of books and the utmost utility for consultation. A reception-room, reading-room for women and several seminary rooms, together with librarian's office and cataloguer's apartment, occupy the remaining space. The library itself is connected by a passage way with Hosmer Hall, the main seminary building.

Missionary interest in the student body, which has been on the increase during the year, has taken shape in the organization of a bureau under the auspices of the mission band. This bureau has arranged a series of speakers and topics, covering foreign, home and city missions, and has announced through printed circulars sent to all churches within easy access that the students indicated volunteer to make addresses on the subjects given them, expecting only that their expenses be paid. Responses are already coming in and this effort thus to spread missionary knowledge and thereby awaken interest seems likely to succeed.

The faculty is now complete in numbers, Dr. C. M. Mead, Riley professor of Christian theology, having begun his lectures Jan. 2. Rev. A. T. Perry, librarian, has been elected associate professor of bibliography. The valuable library of Dr. Lipsius of Jena has been purchased for the seminary and is now being packed for shipment. This numbers nearly four thousand volumes and is exceedingly rich in recent books, especially in German theological literature. o. s. d.

IN BEHALF OF THE COUNTRY CHURCHES.

There is a sequel to the story of A Country Church at Work published in the *Congregationalist* of Nov. 10. Beside the system of visitation there spoken of, with quarterly reports, branch Sunday schools were established in two school districts, one of which had a preaching service in connection with its session. During last October two of the young women evangelists held meetings in the school-house and visited in the homes. As a result, an Endeavor Society of over a dozen active members was formed, and now holds its meetings from house to house. The members of the Sunday schools are transferred to the home department during the winter. In a third district, prayer meetings are held each week, led by members of the lookout committee and the Young People's Society.

This effort to bring the people of the neglected districts into touch with Christian influence by means of systematic efforts by church members among their acquaintance and neighbors attracted, among others, the ever watchful eye of Secretary Merrill of the Vermont Domestic Missionary Society, always quick to see anything that gives promise of promoting the kingdom of God among men. He reasoned that if this same effort to cover every part of the town with Christian energy could be made in every town "impending paganism" would cease to be a specter. Here was a possibility for a new development of life in old New England. Accordingly, in connection with the C. S. S. and P. S., the Vermont H. M. S. has called the pastor of the church in Putney, Rev. F. F. Lewis, into the wider field to act during the summer as general missionary in

the interests of the H. M. S. and of Christian Endeavor and Sunday school work. The outcome of the experiment will be watched with much interest. If successful it will lead to a continuance of the work in this State and a trial of it in other States.

MR. MILLS AT GRINNELL.

Two unusual conditions confronted Mr. Mills when he began his meetings in Grinnell, Jan. 10. He rarely goes to a town so small or a college community. In spite of phenomenally severe weather the audiences have averaged 1,500. The feature of the meetings has been the work with the students of Iowa College. The organization of the Christian students for personal work was perfect and professors and students have vied with each other in an enthusiasm and devotion which has ably seconded Mr. Mills's efforts. Over one hundred students signed cards professing a willingness to lead a Christian life. In some classes all but two or three have acknowledged Christ, and not more than fifteen or twenty in the college remain unconverted. Among those most earnest in their stand are leaders in all departments of college life.

Hardly less interest has been manifested among the citizens of the town. Nearly five hundred cards have been signed in all, the converts including several prominent business men. On Thursday and Friday all business was suspended and the college and schools were closed. On Sunday morning 1,000 attended a meeting for men only. The awakening among members of the different churches has been especially marked. Mr. Mills considers the meetings a remarkable success and as emphasizing the possibility of large results in a short time. His visit was limited to four working days. N. M. H.

TWO CHICAGO MEETINGS.

The Congregational Club of Chicago met Jan. 16, the subject and the speakers being well calculated to secure a full attendance. The Reform of City Government was the topic. Rev. O. P. Gifford, who is a prophet of the Dr. Parkhurst order, made the opening address. His main point was that citizens of large municipalities generally are lamentably ignorant in regard to the actual legal constitution of the city government under which they rule and are ruled. This would be true in London, more true in New York and still a denser ignorance on the part of an average voter prevails in Chicago. The second trouble, which in large part is due to the first, is the want of citizen participation in public affairs. Men of large business capacity or prominent in professional life are willing to pay larger taxes and suffer some mismanagement and corruption if only they are let alone to attend to their own private interests.

Major McClaughry, chief of police in Chicago, followed this address with frank utterances from the standpoint of an expert city official who knows the evils in a city government. He compared the size of New York with Chicago and the conditions of each city. The police force of Chicago numbers 2,600 men, but to put it on an equal footing with New York there should be 7,000 on account of the larger territory to be covered and the vast number of grade crossings of railways, which greatly facilitate the operations and escape of criminals. Another evil hindering good government is political interference in the appointment of policemen.

The third department where reform is imperative is in the methods of the police justice courts. The justices themselves are, in many cases, unfit for this service and the abuses are such as to make it next to impossible to convict and punish a class of professional offenders who are almost as bold and unmolested in their crimes as were ever the banditti of Italy or Greece. The club passed

a resolution in favor of the appointment of the police of Chicago on the merit system independent of politics.

The annual election resulted in the choice of Prof. H. M. Scott as president and of J. H. Tewksbury as secretary. The present membership is 341. The average attendance during the year was 318 members, not including the two mass meetings held. Recommendations were made by the executive committee that women be admitted to club membership on the same terms as men, also that the surplus in the treasury be devoted to some special cause, missionary or municipal.

The subject before the Chicago Ministers' Union, Jan. 16, was What Constitutes a Congregationalist? Rev. M. L. Williston read a paper, largely in the autobiographical form, emphasizing spiritual freedom to interpret Christ and to expound the Scriptures without any ecclesiastical dictation or restraint as the recognizable mark of a Congregationalist. It sharply criticised the presumption of denominational newspapers or self-constituted judges to exclude men from Congregational pulpits who may differ from some of the old creed statements or may agree with present Andover views. The paper was pretty generally criticised in turn as a one-sided declaration of extreme liberty to think as one thinks best, with too little acknowledgment of the consensus of faith in the Congregational fellowship.

Q. L. D.

FROM ST. LOUIS—A REVIEW AND FORECAST.

The new year has brought to our churches the customary round of annual meetings. While these reviews of the last twelve months have revealed no extraordinary events, they bear gratifying witness to substantial gains in various directions and give cheering presage of better things to come. The record of ministerial changes is on the face of it gratifying only to those who wish to score a point against our polity as regards the ready, wise and lasting adjustment of ministers to churches. During 1892 four pastors left churches, in two cases after a stay of only a few months. Two churches are now pastorless and at least one more is liable soon to become so. The one new church organized during the year, Central, has added one to the pastoral ranks, Rev. J. L. Sewall, and one other young church, Immanuel, has secured its first pastor in Rev. E. L. Morse, who is doing an energetic work though obliged to divide his labors with the Manchester Road Mission that ought at once to have its own minister. Memorial Church has secured Rev. C. H. Bente, lately of Pierce City of this State, and closes the year with much courage and strength. The Tabernacle Church is rejoiced to receive again the pastoral labors of Rev. William Johnson, who was closely connected with it as the first superintendent of our city missionary society several years ago. It is confidently expected that Rev. E. F. Wheeler of North Wilbraham, Mass., will accept his call to the Church of the Redeemer and enter at once upon his labors. The Third Church, undaunted by its latest disappointment in failing to secure Rev. S. B. Hershey from Ohio, is energetically continuing its search for the right man and is ready to give him royal support when found. It is to be hoped that the next twelve months will witness greater permanency in what is getting to be a worse itinerancy than now prevails with the Methodists.

Passing in review what has been accomplished by the various churches, we may begin by chronicling increased aggressiveness in the First Church, under the leadership of Dr. George, who reports in our weekly paper, *Congregational Life*, "a year full of rich experience and hard work with results that have justified all expenditures." The organ has been rebuilt, the parlors and chapel redeco-

rated and a net increase of fifty made in the membership. The most important event in the history of Pilgrim Church has been its sacrifice of a colony of fifty-six members for the founding of Central Church, a sacrifice for those who went as well as for those who stayed, on which God is already giving His blessing. While the membership of Pilgrim has thus dropped below nine hundred, its benevolent and evangelistic activities have gone forward without abatement. Without any special pressure, simply along the lines of a long education, its benevolences have exceeded \$18,000, and under the watchful leadership of Dr. Stimson it has maintained its record of helpfulness to feeble churches and missions. Plymouth has made steady gains, doing some excellent work in the line of tent services during the summer and gospel meetings in a neglected portion of the city not far from its own location.

The Swedish church has purchased a lot conveniently near the railroad station and is preparing to build. Compton Hill, under the leadership of Dr. Adams, now the senior pastor of all our city churches, has grappled with its peculiar problems and by persistent work upon individual cases has made a net gain of twenty-seven in its resident membership, with excellent prospects for large gatherings in the near future. While its reported benevolences are largely decreased from the previous year it has raised in the vicinity of \$10,000 toward its new house of worship and is only waiting for the right moment in which to go forward with this undertaking that is so indispensable to its future growth and life. Rev. W. M. Jones seems to have infused much of his cheeriness and energy into the Hyde Park Church, where every department has made large gains during the year. There is a pressing necessity for a larger building. Rev. W. D. Jones of Union Church is greatly afflicted in the nervous prostration of his wife, occasioned by overwork, and is fearful that this and the state of his own health also will require his removal to a different field. Under great odds these two workers have carried heroically the heavy burden of this church in the midst of the slums, and while the year has not recorded great changes on the surface there have been laid in patience and prayer strong foundations for future upbuilding. The resident membership of Olive Branch has risen to sixty-eight and its offering for current expenses has nearly doubled in the last year. Since Rev. C. A. Wight began his pastorate three years ago forty members, all adults, have been added, all but five on confession of faith and eighteen of them in 1892. The German Church, under Rev. George Horst, is making good progress among that nationality so largely represented in our population.

In the western part of the city, where corn-fields have been so recently transformed into building lots, the Aubert Place and Hope Churches are doing a work which fully vindicates the wisdom of their establishment. In the former the salary of the pastor, Rev. E. E. Braithwaite, has been increased and there has been distinct gain in the consecration of the membership to prayer and personal work and marked zeal on the subject of missions. Without the blowing of any trumpets Rev. J. P. O'Brien at Hope has been steadily introducing many features of the institutional church while constantly lifting the evangelistic standard of church life. Larger quarters for their expanding Sunday school are soon to be added.

While one of the missions of the City Missionary Society has been recently transferred to another denomination there remain three vigorous ones out of which as many churches should be formed within the present year. The Bohemian work has been making quiet progress under the care of Rev. Edmund

Wrbitzsky and his wife, aided by Miss Belshan. A recent visit from Dr. Schauflier of Cleveland called forth his hearty appreciation of the good progress and quality of the work thus far, which has necessarily been slower than in some other cities. Maplewood is getting impatient for organization, a pastor and a building of its own; and a little further out in the suburbs, in what is destined to be a thickly populated tract, a lot has just been offered to our society for a chapel, where hitherto Catholic influence has prevented such help. The delicate problem of adjusting funds most satisfactorily between young and feeble enterprises and promising points for new work is a trying one, on which it is hard to secure unanimity of judgment. The true solution seems to be twofold: first, to get the right kind of men for these enterprises at the beginning, who will not mistake consecration for adaptation, who will make sacrifices without talking about them, and who will stick to their posts long enough for their labors to get cumulative power; and, second, to lift their salaries above the starvation point (which has not always been done) by arousing more interest among the holders of God's money in our city and by persuading the secretaries of our national home missionary society to be a little less severe in their reduction of appropriations during the next society year.

The Week of Prayer was generally observed with four and occasionally five evening meetings. Although an exceedingly small percentage of church members pay any attention to these gatherings except on the night of regular midweek service, there was a quickening of interest on the part of many professing disciples, and there seems to be a nearly unanimous feeling on the part of the pastors that it is wise to set apart to such uses the opening week of the calendar year, though the topics of the Evangelical Alliance are freely discarded or modified. In two instances our churches have begun during the Week of Prayer the plan of union meetings in which all evangelical churches are to co-operate during the month of January. A central meeting has been held each afternoon at a downtown church and is to be transferred to Pilgrim Church for the last two weeks of the month. The city is divided into five general districts, with several sub-divisions, so that ten groups of meetings have been going on during four evenings of the second week. There is a delightful harmony among brethren of the different denominations and a hopefulness of rousing Christians at least to more earnest living.

J. L. S.

NEW ENGLAND. Boston and Vicinity.

Boston church-goers had an unusually strong list of preachers to select from last Sunday. Dr. C. H. Parkhurst of New York was heard at Shawmut Church in the morning by a congregation that packed the great auditorium. His sermon on The Rainbow and the Throne was characteristically pungent and brilliant.—The Park Street audiences were greatly pleased with the thoughtful discourses of Rev. M. W. Stryker, D. D., the newly elected president of Hamilton College.—President Hyde of Bowdoin preached at King's Chapel in the morning.

Rev. I. J. Lansing, who has just been called to the pastorate of Park Street Church, Boston, is well known among the churches. He was called in 1886 from the Summerfield Avenue Methodist Episcopal Church, Brooklyn, N. Y., to the Salem Street Church, Worcester. This pastorate he resigned about a year ago and began Sunday afternoon and evening services in Mechanics' Hall, which have been largely attended. He has several times spoken in the Sunday afternoon meetings in Music Hall, Boston, and is an outspoken opponent of Romanism as well as an ardent reformer. He is about forty-six years of age, a preacher of remarkable force and eloquence, a man of earnest purpose, devout spirit and high ideals. We look for an era of enlarged prosperity to Park Street Church under his pastorate.

The series of Sunday evening lectures now in progress at the Maverick Church, East Boston, on Old

Testament characters and incidents is being followed with the same interest which Dr. Horr's popular Sunday evening services have aroused in previous winters.

The Second Church, Dorchester, Dr. Arthur Little, pastor, raised for charitable objects by the weekly offering system during last year about \$12,000, divided, as the givers requested, among seventy different objects in the home and foreign field. In addition there were raised for parish expenses and improvements \$13,000. The present membership is 545 and of the Sunday school 602. Through recent changes the seating capacity of the church is now 1,000.

About a dozen organizations are actively carrying on the work of the Prospect Hill Church, Somerville, Rev. E. S. Tead, pastor. The visiting committee, in charge of Miss Samson, the church missionary, was a new feature last year and has accomplished much good. The Willing Workers Industrial School has been especially successful and is self-supporting. Sewing, kitchen gardening, millinery and dressmaking are taught to scholars of many nationalities. The school has twenty-seven officers and teachers.

The annual meeting of the church in Allston, Rev. D. P. Birnie, pastor, called out a large and enthusiastic gathering. Reports showed strong increase and growth. No deficit in the running expenses has been reported at any annual meeting since organization. The church has always had free pews and is pleased with the system. Fifty new members were received last year.

The annual meeting of the church in Brighton showed the benevolence for the past year to be \$2,000, an increase over last year of \$520. Legacies amounted to \$5,000. The additions to the church were twenty-five, thirteen on confession. Expenses have been about \$6,000. This is the best record the church has shown in the last sixteen years.

Massachusetts.

The church building in John Chelmsford was wholly consumed by fire Jan. 20. The front of the basement was used for a store and in this a lighted lamp was overturned by a dog. The house was built in 1836 and its value was estimated at \$5,000. The insurance was \$3,000. The organ was insured for \$800. The pulpit furniture and communion table were saved. Services will be held for the present in the chapel and it is expected that a new and more fitting building will be erected in the summer. The ownership of the house of worship was somewhat unique in that it was vested neither in the society nor the church, but in a corporation known as "the proprietors of the meeting house." Many of the pews were the property of individuals.

A Men's Social Union has been organized at the Center Church, Haverhill. Monthly meetings are held at the residences of the members. Literary and musical entertainment precedes a social repast.—The annual meeting of the North Church and parish was largely attended; 796 names of members have been upon its roll, of which 471 now remain. Expenses and benevolences were \$12,500. A valuable feature is the young woman's reading-room under the direction of the pastor's assistant. Aside from its social influences instruction is given in several branches and young women are helped to situations. Rev. G. H. Reed in his fourteen months' pastorate has shown himself a power both in pulpit and parish.—The Union Church has nearly doubled its membership, congregation and Sunday school the past year and quadrupled the attendance at the Y. P. S. C. E. meetings. The young people conduct a meeting at the rescue mission every Tuesday evening.—A good degree of interest has followed the Week of Prayer at the Haverhill and Maistow Church, Rev. F. P. Estabrook, pastor, and a number of the scholars of the Sunday school have begun the new life.

The North Bristol Congregational Club, which meets in Taunton and is one of the oldest in the country, begins the new year under favorable auspices, having doubled its membership within the past two months. At the meeting, Jan. 16, Rev. I. J. Lansing gave an inspiring address on The Mastery of Christ in Social Science. Rev. S. V. Cole was re-elected president.

Acting on a resolution adopted at the fall meeting of the Essex North Conference the five churches in Newburyport and Newbury held fellowship meetings after the Week of Prayer. The first week they met at the North Church, Rev. C. P. Mills, pastor, and listened to earnest sermons by Drs. Plumb, Little, A. P. Foster, Rev. A. S. Gumbart, Rev. W. H. Allbright and Rev. D. S. Clark. After meetings

showed deep earnestness, many expressing new interest. The next week the fellowship of the churches was continued in earnest prayer and conference meetings with the Prospect Street Church, and the third week with the Oldtown Church, Newbury. The whole city is stirred by these services and by the work of a band of young men from Boston who spend the Sundays of January at the Y. M. C. A. building. Over a score of young men have for the first time declared themselves Christians.

The Rollstone Church of Fitchburg, having remodeled its chapel and reshaped its organ and choir gallery at an expense of over \$5,000, held an "opening" last Thursday evening. Addresses were made by ex-Mayor Fosdick and the pastor, Rev. C. S. Brooks. Twenty-three were added to this church last year, and the receipts by the parish and for benevolence aggregated about \$8,800.

At the meeting of the Worcester Congregational Club, Jan. 16, Rev. W. V. W. Davis, D. D., presented a brilliant paper on John Wesley.—The Ministers' Meeting Jan. 16 discussed How Far Is It Wise to Employ Evangelists? Rev. E. W. Shurtleff opening the discussion.

Union communion services were held with the First Methodist Church in Fall River Jan. 16. Eleven clergymen, representing most of the Evangelical churches of the city, were within the altar and assisted in the services. The address was given by Rev. W. W. Adams, D. D.—The mission chapel in Globe Village was dedicated last week. The work is sustained by the Massachusetts H. M. S. and is under the charge of Rev. Donald Browne.

Rev. F. B. Makepeace of the North Church, Springfield, is giving a series of Sunday evening addresses to young women based upon replies to a circular letter, forming thus a composite photograph of the excellencies, deficiencies and needed activities of the young women of today.

At the last conference held at Stockbridge it was voted unanimously to recommend that each church pay the expenses of its delegate to the General Association, as advised by that body. It was also voted that the committee on work of the churches be authorized to finish its next report for general distribution in the conference as these reports are too valuable to be given to those only who attend the semi-annual meetings.

Maine.

The First Church in Bangor finds the free pew system satisfactory and has no idea of giving it up.—Seventeen have united with the church in Camden during the past year.

New Hampshire.

The church in Meriden feels that it is fortunate in securing the services of Mr. C. F. Robinson of Andover Seminary, who will supply the pulpit until his graduation in June, when he will take up pastoral duties. The field is an important one because of the large number of students attending Kimball Union Academy.—The church in Surry has been given a pulpit Bible as a memorial of Dr. E. H. Greeley, who was so long in the service of the H. M. S.

Vermont.

The church in Middletown Springs has free pews and is unalterably opposed to going back to private ownership.—The church in Lyndonville has a new parsonage.

Rhode Island.

The Rhode Island Association of Congregational Ministers held its quarterly meeting in Providence, Jan. 17. Rev. J. W. Fobes was elected moderator for the current year. The exercises included a sermon, an exegesis and a trenchant review of Dr. Lyman Abbott's Evolution of Christianity, by Rev. F. A. Horton, D. D., in which the book was declared to be wholly unscientific.

Connecticut.

Park Street Church, Bridgeport, celebrated its twenty-fifth anniversary Jan. 15, 16. A historical sermon was preached by the pastor, Rev. E. G. Fullerton, and papers were read upon the various branches of work. Rev. C. R. Palmer spoke for The Old First and Rev. J. S. Ives upon Our Ancestors. After the exercises of Monday a collation was served.

There is a quiet but deep revival interest in the Third Church, Torrington, Rev. H. B. Roberts, pastor. An after service, held now for two months at the close of the evening sermon, has resulted in blessing to church members and in conversions.

The New Haven Congregational Union has asked

the churches for contributions to enable it to assist the Taylor, Emanuel Swedish and Ferry Street Churches.—Howard Avenue Church reports a net gain of twenty-nine; present membership 383, Sunday school membership 341. During the year the church building has been carpeted, \$1,000 paid on the debt and \$100 added to the pastor's salary. The church is incorporated, the seats are free and the weekly offering plan enters upon its third year of successful operation.

The Second Church in Fair Haven has raised the salary of its pastor, Rev. D. M. James, \$700, and he has refused to consider a call which it was proposed to extend to him from the Second Church, Norwich.

As an outcome of the revival led by Dr. Munhall in Meriden and of the efforts of Rev. Asher Anderson, pastor of the First Church, there have been received into that church seventy-six persons, sixty of whom came in on confession and thirty-seven of whom were baptized.

The reports of the First Church, Norwalk, Rev. T. K. Noble, pastor, show that the year just closed has been one of unusual prosperity. Not only has the entire debt of \$9,100 been removed but benevolences have been increased more than \$1,000 over the previous year. Thirty-one have been received, making the present membership 480. The work done by the Ladies' Association and the eleven circles of King's Daughters and Sons has been especially noteworthy.

The membership of the Windsor Avenue Church, Hartford, is 356; twenty-nine were added during the year. Benevolences amounted to \$969. The Sunday school numbers 366.—The church in East Hartford shows a gain of \$62 in benevolence over the previous year. The contributions of the Sunday school were \$222.

MIDDLE STATES.

New York.

The church in Patchogue observed its centennial anniversary Jan. 14 with appropriate exercises and reminiscences. Rev. A. E. Colton preached a centennial sermon on the following Sunday. This was a preliminary celebration. The formal celebration will be observed just before the State Association, which will meet in Patchogue. Two of the old pastors, Rev. S. P. Gamage and Rev. Samuel Orcutt, died the week of this celebration. The church has had 1,100 members, twenty ministers, three buildings and will soon enter its fourth. Sixty members, with the minister, in 1843 left the church on account of Millerite excitement, and forty left at another time to form the Sayville church.

The society of the Lewis Avenue Church, Brooklyn, reports all liabilities for 1892 paid and a balance of \$6,244 to be deposited on a building fund account.—The Woman's Union Missionary Society held its thirty-second annual meeting in the Church of the Pilgrims Jan. 18. The receipts for the year were \$54,505. This organization was the pioneer in the formation of women's foreign missionary societies. Its main work is in the zenanas of Eastern countries.—Dr. Behrends and Rev. C. W. King were among the speakers at the reception tendered by the East Church to its new pastor, Rev. Dr. Doremus Scudder.—The Central Church Sunday school teachers gave a reception recently to the past and present superintendents. Of the sixteen men who have held the office thirteen are still living.

The First Church in Lockport, having had free pews for many years with satisfactory results, has long ago passed the experimental stage in the free pew system.

New Jersey.

A Bible class has been formed in the Plainfield church to take up the Blakeslee Outline Inductive Bible Studies on the Apostolic Church. It will meet Saturday evenings under the leadership of the pastor, Rev. C. L. Goodrich.

Especial attention is being paid to university extension at the People's Tabernacle, Jersey City. A free course of lectures on socialism is in progress, to be followed later by another treating the subject from a different standpoint. The managers do not hold themselves responsible for the views of the lecturers, but hope that thought will be stimulated by the presentation of different theories.

THE SOUTH.

Florida.

Rev. E. P. Herrick of the church in Tampa has organized a Cuban Sunday school in the fourth ward of the city. The exercises are in Spanish. The attendance is good and the children seem to be interested. More than 3,000 people speak Spanish there. A chapel is much needed.

LAKE STATES.

Ohio.

The church in Canfield, organized in 1804, has sent many members to strengthen city churches, and is now so reduced in numbers that it is able to have only two preaching services a month. But a sermon is read every Sunday and the weekly prayer meeting has an average attendance nearly equal to the entire number of church members.

Grace Church, Cleveland, after receiving home missionary aid since it was organized some ten years ago, has just assumed self-support, under the self-sacrificing leadership of its pastor, Rev. J. H. Hull. A boys' brigade has been organized and some institutional features are projected.—Cleveland Congregational ministers held an extra session Jan. 16. Most of the churches reported special services with good interest. The practical topic How to Bring the Impenitent to Decision was discussed.

The church in South Newbury has recently moved the choir from the rear to the front of the edifice, putting in new cushions, organ and choir platform.—Sixty copies of weekly church papers go into the homes of the Burton church. Its Sunday school library of 800 volumes is in charge of three efficient business men. The head librarian has filled his office for twenty years.

Illinois.

The Central Church of Chicago, located about three miles northwest of Union Park in the midst of a rapidly increasing population, was reorganized recently under a new name, the Grand Avenue Church.

The church in Loda, Rev. H. C. Scotford, pastor, has added to the excellent record of the last year, when it secured a parsonage, the enlargement of the house of worship. It is now as neat and convenient a church building as can be found in any village of similar size. The services of dedication occurred Jan. 15, Superintendent Tompkins assisting the pastor. The forenoon was devoted to a communion service and the reception of members. In the afternoon was held the formal dedication. A debt of \$569 had to be provided for. Contrary to the expectation of the people this entire sum was pledged and the house was consecrated free from all indebtedness. The evening was devoted to a praise service with brief addresses.

The church in Quincy—a free church—gave \$5,515 to benevolent objects last year, \$3,000 of which went to city mission work and \$793 to foreign missions. Expenses amounted to \$5,906.

Michigan.

The First Church, Detroit, Rev. W. H. Davis, D.D., pastor, has added eighty-six to its membership, thirty-nine by confession, making a total of 583. Contributions for foreign missions were \$1,240, for home missions \$1,261, for city missions \$2,124, for other benevolences \$2,115. It has also paid \$11,788 for its own expenses and \$36,000 on its debt, which another year will see removed. Of the benevolences the Women's Association gave \$966 and \$1,600 to the debt.—The Woodward Avenue Church, Rev. H. P. De Forest, pastor, reports a membership of 341, with fourteen additions during the year. It gave \$686 to foreign, \$855 to home, \$793 to city missions and \$517 to other purposes. In addition private gifts of individual members are reported at \$10,775. Of the benevolences the women's societies gave \$1,059.

The Mt. Hope Church, Detroit, has a membership of eighty with a total of \$457 raised. A large variety of work is carried on by this busy little church under Rev. William Mitchell.—Plymouth Church, Rev. L. M. Wood, pastor, has a membership of 417, with 128 additions during the year, eighty-six being on confession. The total expenditures were \$3,617. In addition \$2,926 were paid on a church debt, of which \$5,332 remains to be provided for. The benevolences were \$136. The church has voted to build in the business part of the city a tabernacle seating from 3,000 to 5,000. The overflowing congregations at the Sunday evening people's gospel services have led to this move.

THE WEST.

Missouri.

The First Church, Kansas City, Dr. Henry Hopkins, pastor, in addition to the usual appropriations, has voted to raise \$5,000 for the services of an assistant pastor and for the enrichment of its music.

The church in Clyde raised for all purposes last year about \$4,500 and begins the new year with practically no deficit. The pastor, Rev. J. H. Williams, leads a union Sunday school teachers' class each

Saturday afternoon which is increasing in numbers and interest.

Iowa.

Special services, beginning with the Week of Prayer, were continued by the First Church, Dubuque, for three weeks and with increasing interest to the end. Over a hundred requests for prayer were received. The pastor, Rev. F. E. Hopkins, was assisted by the officers and other members of the church and by a chorus composed of the Y. P. S. C. E. Over thirty Sunday school scholars, from nine to fourteen years of age, have joined the pastor's young convert class, which meets weekly for instruction in what a Christian professes to believe and why, what a Christian is expected to do and how.

An unusually large number attended the annual meeting of the Shenandoah church, Rev. George Peebles, pastor. The reports were encouraging and the historical papers and letters from former pastors were enjoyed by all. The church was never more prosperous than now.

Seventy-eight names were added to the roll of the Mayflower Church, Sioux City, in 1892. The pastor of this church, Rev. R. W. Jamison, received 150 of the cards signed at the Mills meetings.

The church in Cedar Falls, Rev. S. J. Beach, pastor, now numbers 132 members, eighteen being received during the past year. The church raised \$470 for benevolences and \$1,447 for home expenses. It is now engaged with other churches in special meetings under the direction of the Foote brothers.

The church in Grinnell, Rev. E. M. Vittum, pastor, in 1892 raised for home expenses \$4,461 and for benevolences \$3,036. The additions were sixty-two. The membership, which is 733, will be greatly enlarged within a few weeks as Mr. Vittum has more than 300 cards bearing the names of those who in connection with the Mills meetings expressed the purpose to begin the Christian life.

Minnesota.

The church in Wayzata, small in membership, has decided to be self-supporting. Much credit is due the pastor, Rev. J. S. Hayward, under whose administration three Minnesota churches have become self-supporting.

Seasons of revival interest have been enjoyed at Medford and Lambertson, bands of young men from abroad holding meetings at both places.

At the First Church, Minneapolis, a Sunday evening service was recently given up to reports from young men of the State University who had been engaged in evangelistic services during the vacation.—The church in Lyle has been greatly strengthened by revival services, Rev. R. A. Torrey of Chicago assisting.

Mr. Vaelav Prucha, who is studying for the ministry at Oberlin, has just removed to St. Paul, where he will take charge of the Bohemian work. A number of Bohemian Christians there desire the formation of a church. The Sunday school is supported by the young people of Plymouth Church and is largely attended.

Kansas.

The church in Atchison, Rev. F. H. Allen, pastor, closed the year with all current expenses paid. The building has been repaired and new furnaces put in. After giving nothing to home missions for two years \$101 were raised last year and \$43 for foreign work. It was voted to increase Mr. Allen's salary \$100, and \$200 if possible. Part of the year he has held services at Good Intent.

South Dakota.

Circumstances not being favorable for the formation of a Y. M. C. A. at Yankton, the church has undertaken to occupy this field. A reading-room, accessible every evening, has been opened in the chapel. It starts with periodicals worth about \$60 and additions will be made as the interest grows. While a humble beginning with expectation of growth seems preferable to an exhausting effort at first, it is hoped that the movement will develop in time into a church library, evening classes and such other features as may meet the needs of the community.

The church at Alexandria received twenty-three members during 1892 and organized Endeavor Societies with thirty senior and twenty-nine junior members. The benevolent contributions amounted to \$180 during the year and the Sunday school during the same time, with a membership of seventy, met its own expenses and raised \$11 for missions.—The church at Elk Point has been enjoying a revival.

Idaho.

Rev. Messrs. G. E. Hooker, William Davies and

F. L. Johnston have been assisting Rev. E. L. Smith at Genesee in the first of a series of special services to be held by the Yale Band in their different towns through the coming months. About twenty have pledged themselves to the Christian life.

PACIFIC COAST.

California.

The First Church in Oakland has pledged \$2,500 for the support of the two new assistants which the enlarging work has made necessary. They are on the ground and doing good work. One of them, Miss C. M. Palmer, is the daughter of Rev. A. B. Palmer of Saratoga and has recently studied at Northfield and Wellesley.—The church in Lockeford has spent \$350 in improving its building.

At the new town of Baden, near San Francisco, seventy-five families are showing an interest in the formation of a church. Rev. M. W. Morse is preaching there.

The all day union meeting at Plymouth Church, San Francisco, on Thursday of the Week of Prayer was enjoyable, the number present in the evening being quite large. Representatives from several companies of the Boys' Brigade were there in uniform.—At the annual meeting of Olivet Church the last year was voted the best in its history and the pastor, Rev. H. H. Cole, was cheered not only with glowing reports but with a generous increase of salary.—The central pews in the Fourth Church have been detached from the floor, so that by removing them room is afforded for socials and for the Boys' Brigade drill.—The Los Angeles First Company Boys' Brigade attended in uniform one of the meetings during the Week of Prayer.

Washington.

During the pastorate of Rev. O. L. Fowler in Edmonds, which ended with the close of the year, forty-five were received into the church. There have been 129 in the Sunday school, besides a home department of twenty-four. A Sunday school and church have been organized also at Richmond Beach. On the evening of the annual meeting in Edmonds a bell, the gift of Mrs. Eli Whitney of New Haven, arriving about two hours before the service, was put at once in the belfry and called the people together.

WEEKLY REGISTER.

Calls.

BURGESS, Herbert F., of Oakland, Cal., to supply at Auburn for a year. Accepts.
GARFIELD, Frank L., to the permanent pastorate at Feeding Hills, Mass. Accepts.
GOODWIN, Samuel H., of Ware, N. H., to Farmington. Accepts, and begins work Feb. 1.
GREENE, Harvey B., of Fairhaven, Mass., to Hartford, Ct. Declines.
GREENLEES, Charles A., accepts call to Lamar, Mo., instead of to Baxter, Ia.
HERSHEY, Simon B., Ashtabula, O., to Third Ch., St. Louis, Mo. Declines.
JAMES, Melancthon D., to Second Ch., Norwich, Ct. Declines.
LANSING, Isaac J., recently of Salem Street Ch., Worcester, Mass., to Park Street Ch., Boston. Accepts.
MARSH, George W., to Cumberland, Wis. Accepts.
MARTIN, George, of Atwater, O., to Chassell, Mich. Declines.
PLACK, George W., of Rockaway Beach, N. Y., to Pres. Ch., Hoosick Falls.
PLASS, Norman, withdraws acceptance of superintendency of home missions in Northern Nebraska to become joint missionary of the Ohio H. M. S. and the C. S. S. and P. S. Begins work Feb. 1.
PORTER, T. Arthur, accepts call to Maquoketa, Ia.
ROUSE, Frederic T., of Lewiston, Me., to Plantville, Ct.
SMITH, Edward G., declines, not accepts, calls to Atkinson, N. H.
STEVENS, Charles H., of Canton Centre, Ct., to supply at Nepaug for a year. Accepts.
STILES, William C., of Brooklyn, N. Y., accepts call to Jackson, Mich.
TUEBER, August C., accepts call to Clay and Franklin, Ia.
VAUGHAN, Howard R., of Fifield, Wis., to Second Ch., Eau Claire. Accepts.
WHEELER, Edward F., No. Wilbraham, Mass., to Ch. of Redeemer, St. Louis, Mo. Accepts, to begin work Feb. 12.
WILLEY, Elmer E., of St. Louis, Mo., to Joplin. Accepts, to begin work at once.

Ordinations and Installations.

ARNOLD, A. E., rec. as pastor, Jan. 20, Plano, Ill. Sermon by Supt. James Tompkins; other parts by Rev. Messrs. J. R. Barnes, E. F. Goff, W. E. DeRiemer and H. V. Tuill.
TITUS, Herbert R., i. Jan. 18, Vergennes, Vt. Sermon by Rev. D. Sage Mackay; other parts by Rev. Messrs. C. N. Thomas, E. J. Barton, W. N. Bacon and C. B. Atwood.

Resignations.

CONDO, Samuel S., Canton, O.
DEMERITT, John P., Kenelington, N. H.
GREENE, Harvey B., Fairhaven, Mass.
HARDY, Millard F., Harrisville, N. H.
HORNE, Stephen D., Riley, Ill., to take effect April 1.
HORN, John F., Washita, Ia.
JENKINS, Josiah H., First Ch., San Bernardino, Cal., to take effect April 1.
LEWIS, Thomas E., Chagrin Falls, O.
MOSES, Leonard A., Villard, Minn.
PLATT, Luther H., Dover and Wakarusa, Kan., to take effect in April.
SPANSWICK, Thomas W., Cumberland, Wis., to go into secular business.
STRONG, Dwight A., Richmond, Mich., to take effect April 1.
ZERCHER, Henry J., Geneva, Neb., to take effect Feb. 3.

Dismissals.

PLASS, Norman, Jan. 15, Plymouth Ch., Lincoln, Neb.

Churches Organized.

FLINN VALLEY, Cal., recognized Dec. 29.
MORELUMNE HILL, Cal., Jan. 8. Eleven members.
OVERTON, Col., Jan. 8. Seventeen members.

OTHER CHRISTIAN WORK.

The late Horace Smith of Springfield, formerly the partner of D. B. Wesson of revolver fame, did a noble deed for his city in leaving over \$200,000 to local charities, besides even a larger amount to be expended at the discretion of trustees. Among the institutions most richly endowed are the city library, the hospital, the Men's and Women's Christian Associations and the Home of the Friendless. Tuskegee (Ala.) Normal School gets \$10,000.

BOSTON CONGREGATIONAL CLUB.

In the absence of President S. C. Darling last Monday evening Rev. Wolcott Calkins, D. D., filled the chair. After supper Dr. A. H. Quint presented a minute expressing the honor in which the club held Bishop Phillips Brooks and their sense of bereavement in his death, which was adopted by a rising vote.

Dr. Calkins felicitously introduced Rev. M. W. Stryker, D. D., president of Hamilton College, who made a brief, effective address pleading for constructive and positive rather than critical work in the churches. Reports, grave and humorous, were made by the chairmen of the nominating, executive and reception committees and by the biographer, secretary and treasurer. It appeared that the club is \$600 richer than it was a year ago and that its present assets are \$5,322.44. The present membership is 469, a gain of twenty over last year. Ten have died during the year.

Rev. Arthur Little, D. D., was chosen president for the ensuing year. Rev. I. J. Lansing, pastor elect of Park Street Church, was very heartily welcomed by the club and made an eloquent address on the relation of the gospel to the industrial world.

BOSTON MINISTERS' MEETING.

The announcement of the sudden death of Bishop Brooks early Monday morning was received with expressions of profound sorrow at the Ministers' Meeting in Pilgrim Hall. Dr. Quint led in a tender, fervent prayer and was appointed, together with Rev. Wolcott Fay and Dr. E. Horr, to draft suitable resolutions, which we append:

The Congregational ministers of Boston and vicinity, assembled in their usual gathering, have heard with the most profound sorrow of the decease of the Right Reverend Phillips Brooks, and desire to testify their sense of the great loss which has been experienced not only by the communion in which he held so nobly the office of bishop, but by the church catholic wherein he was so useful and so honored. But they desire especially to express their own high regard for one whom they had learned to admire and love for his distinguished abilities, his exalted Christian character, his broad and generous spirit and his untiring readiness in every good work. While reverently bowing before the unsearchable providences of God they mourn with all others the loss of such a man to the visible church of our Lord Jesus Christ.

These were unanimously adopted and several informal tributes, expressing a sense of personal loss and of the overwhelming bereavement which has fallen upon the church and the world at large, were offered by different ministers. Joseph Cook, the first speaker, said that New England had waited a century for a man like Bishop Brooks to lead the religious forces of this Commonwealth and that it would be fifty years before we should see his like again. He was the bishop of us all, and no man could be found who had such an active sympathy with all religious denominations. Dr. G. A. Gordon, for eight years a neighbor and an intimate friend, spoke in the most feeling manner of his characteristics as displayed in these two relationships. He dwelt particularly upon the man's marvelous simplicity and his magnificent magnanimity, saying that he

never met a person who was so completely emancipated from individualistic and selfish traits. His was indeed a Christlike manhood. Very touching was an incident which he told about asking the bishop to speak at the Lenten services of the Old South Church the coming season, assigning for a topic Eternal Life. A cordial consent was given with the almost prophetic utterance, "If I am not here when the time comes I will send you a message from the other world." Rev. S. S. Mathews, Dr. Furber and Dr. Quint each added brief appreciative testimonials, and the remainder of the hour was given to "another hero of the faith," Rev. J. G. Paton.

Naturally the event of Bishop Brooks's death overshadowed the interest in Dr. Horr's admirable paper on Opinions and Convictions. Opinions, he said, are matured thoughts and subject to change. Convictions are settled opinions which precipitate into conduct and crystallize into character. The one influences men, the other controls them. Such men are not always right but they usually have a God-given message. The minister, of all persons, should be a man of conviction.

FROM THE HAWKEYE STATE.

The educational forces of Iowa merit the hearty approval of all who feel that material prosperity is not the chief glory of a State. The people take becoming pride in their school system and at the same time gladly welcome any criticism that will promote the educational interests of the State. The late J. B. Grinnell was one of the early lawgivers who made liberal provision for our public school system when there were few children in the State and still fewer schoolhouses.

The gathering of the teachers of the State in their annual association brings together a body of earnest, progressive, influential men and women. Their recent meeting at Cedar Rapids was one of the most profitable ever held. The attendance was from 600 to 800. It is said that in the early history of the association one man walked 200 miles in midwinter in order to be present. Teachers may not manifest quite so much zeal at this day, but the great body of them evidently plan to keep abreast of the times.

The program revealed unity in variety. The college men, the city and county superintendents, the teachers of high school, secondary and primary instruction each had meetings by themselves in which questions relating to their own special work were discussed. In the general association composed of all the teachers the topics have a wider range and relate to themes of common interest. These different sections work together without friction and without jealousy.

In the college department President G. A. Gates presented one of the strongest papers of the association on The Colleges of Iowa and Graduate Work. Prof. I. A. Loos of the State University read a paper on The Requirements of Baccalaureate Degrees. He claimed that every true college should have at least eight departments with eight teachers, that no teacher should be required to give instruction in more than one branch, and that every college must have at least eight instructors.

One of the most interesting sessions was devoted to reminiscences of the pioneer teachers of the State. The association was organized at Muscatine thirty-eight years ago and only three of those then present are now living. Professor Parvin of Cedar Rapids, the patriarch of Iowa pedagogues, addressed the first meeting and this one also. He called upon all who had been members of the association previous to 1864 to rise. Only six responded. Dr. J. L. Pickard, formerly of the State University, gave reminiscences of early school work in the State. Professor Edson spoke for the early academies and gave many points of interest

concerning Denmark Academy. He entered upon his work in that institution in 1852, when Denmark was a small village with no railroad excepting the underground railway. In fact, there was no railroad west of Chicago, then a small, enterprising city on the lake. There were at that time no high schools in the West and large numbers of students from several States flocked to this academy to prepare for college. Prof. L. F. Parker presided over the pioneer session with rare tact and his brief talks were enjoyed as much as the set addresses. A glance at the *personnel* of the association made it plain that the Congregational teachers take high rank in their profession.

One president of a national bank in the State has learned to his sorrow that the way of the transgressor is hard. He was convicted of making false returns in regard to the resources of the bank and was sentenced to the penitentiary for five years.

The politicians continue to discuss the late election and to prophecy concerning the future. Some claim that the Republicans won simply because the platform ignored the liquor question entirely. As a matter of fact, both wings of the party agreed to omit all mention of prohibition since there was no Legislature to elect and there were only national questions before the people. The same prophets declare that the old-time majorities will return if the Republicans will declare for license. On the other hand, many of us believe that the Republican majority will wholly disappear if the party attempts to throw prohibition overboard. The Republicans have elected ten of the eleven members of the lower house of Congress. As a body these are probably the ablest men who have ever represented the State in Congress. Gear, Henderson, Hepburn and Dolliver have national reputations. Some of the others are their equals in ability. Perkins is the brilliant editor of the *Sioux City Journal*. Robert Cousins is another new man who will be heard from. He is only thirty-two years of age. Great interest will center in the election this coming fall. The next Legislature will elect a United States senator. Some of the leading papers of the State are urging the State Convention to nominate such a candidate regularly and so make this one of the leading issues before the people in electing the next Legislature. There is some opposition to this but the suggestion may prevail.

W. W. G.

A NEW BUILDING AT BELOIT.

Pearsons Hall of Science, Beloit College, one of the finest buildings of its kind in the West, was formally opened and dedicated Jan. 13. Romanesque in style and constructed of rock faced pressed brick, it presents an imposing appearance. With its trustees-room, auditorium, museum, laboratories and recitation-rooms the interior as well as exterior is very attractive.

President Eaton, happy, wise and skillful in his words as in his leadership, presided at the dedicatory exercises. In the afternoon, following a statement on behalf of the building committee by Mr. A. P. Waterman, the keys were delivered by Mr. C. A. Emerson and accepted by the president, after which a fitting response on behalf of the faculty was delivered by Prof. H. D. Densmore, when the building was given to God in prayer by Professor Emerson.

A fitting prelude to the impressive evening services was the announcement from the board of trustees that Mrs. Ellen B. Eldridge had given \$10,000 toward endowing the art department, her gift to be known as the Azariah Eldridge Art Fund. Mrs. Professor Emerson had already given her fine art collection and this gift of \$10,000 from an old-time friend and schoolmate of Professor Emerson insures the final establishment of this department on a firm basis. Rev. Dr. Judson Tittsworth led in

prayer after which Prof. R. D. Salisbury of Chicago University, a former teacher in Beloit, made a strong plea for physical science in the college curriculum as having great ethical value. The next speaker, President C. K. Adams of Wisconsin University, traced the history of the study of the physical sciences in colleges and universities. Rev. Dr. Willard Scott made a masterly plea for the spiritual and eternal.

The hall cost \$75,000 exclusive of apparatus and furniture. Its equipments were given by Dr. D. K. Pearsons and Mr. William E. Hale of Chicago, both of whom have done much for the colleges of the West. There are four departments in the building. The completion and dedication of this handsome structure marks another step in the phenomenal development of Beloit College.

MR. SAYFORD AT PRINCETON.

Seldom does such a religious awakening come to a college as has recently stirred Princeton. Before Christmas there was considerable interest, daily prayer meetings being held and a brief visit of John R. Mott, the college secretary of the Y. M. C. A., proved helpful. Mr. S. M. Sayford took charge of the services Jan. 5 and from that day until the close, Jan. 15, the interest deepened, becoming the chief topic of conversation and commanding an attendance at the evening meetings which filled to overflowing Murray Hall. Rev. W. M. Smith of New York City, Rev. Charles Wood of Germantown and James McConaughy of Mt. Hermon school rendered valuable assistance. Mr. Sayford's confidential talk made a profound impression, and although many men would not agree with his views on some of the popular amusements it produced thoughtful and profitable discussion throughout the student community. He won the hearts of many men.

The wave of blessing which has swept over the college will mark, as did the other great revival of 1876, an epoch in its history. About seventy-five men, among them leaders in scholarship and in athletic sports, have either been reclaimed from their backslidings or led to confess Christ. One result was the organization of a "layman's society" to consider opportunities and demands on college men for religious work who do not enter the ministry or mission field. Mr. Sayford spent last week at Lawrenceville School, N. J., and goes from there to Texas beginning a tour of visitation of the State colleges of the South.

OBSERVER.

TEMPERANCE.

— If every Catholic in the liquor business would get out of it at once the conversion of America would be advanced by a whole century.—*The Catholic Review*.

— No liquor will be sold in the Massachusetts buildings at the Columbian Exposition. So promises the executive committee in a letter from its secretary to the Massachusetts Grand Templars.

— There has been much misrepresentation of the situation in Kansas. Governor Lewelling, the Populist governor, says:

I have never given utterance to a single expression which could be distorted into a threat that my administration would be run in the interest of the open saloons. I shall seek to enforce all laws on the statute books and will give the people of this State, as far as I am able to do so, a conservative business administration.

— The report of the Massachusetts Total Abstinence Society for the past year states that 15,125 pledges were secured from the pupils in the public schools. It also adds: "The no license work has been very materially aided during the year by the earnest work of the Roman Catholic societies. There are thousands of Catholic young men in Massachusetts who are voting no license because they

believe in the principle. They should be recognized so far as possible and their co-operation be estimated at its full value."

— Commander Ballington Booth, in reviewing the work of the Salvation Army in this country during the past year and announcing his plan of campaign for 1893, says the recent Army Congress in New York decided upon two new measures, viz., "a new attack upon the inebriate classes, especially with a view to attract the drunken from the influences of the saloon, and ascertain the drunkard's history and circumstances and to make individual efforts to reclaim him. . . . The Saturday night salvation temperance meetings, with their 9 o'clock brigades sent out in search of drunkards and other fallen men and women also have been established."

— At a time when men are coming to see the necessity of reverting to some of the effectual methods of temperance reform used by such men as Lyman Beecher and John B. Gough it is gratifying to learn of the success which Mr. Thomas F. Murphy, a son of Francis Murphy, has had in the city of New Haven, Ct., where, as a result of his labors, nearly ten thousand men and youths have signed the pledge of total abstinence and very many have confessed saving faith in Jesus Christ. The pledge signers have organized an association, which has been incorporated and purposes to erect and maintain a building which shall be the center of aggressive reformatory work through coming years.

— The chief justice of the Supreme Court of Vermont has recently established a precedent which will be most heartily welcomed and followed if his course is justified by the facts, which the future must determine. Two men before him for sentence on a third conviction of intoxication were permitted to enter a Keeley institute instead of serving a term in the House of Correction, sentence being suspended with the understanding that if the men failed to take the treatment, or if a cure was not wrought, they should be returned to the court for sentence to the House of Correction. Important legal questions are raised by this procedure. Public opinion in Vermont indorses the judge's action.

— Mr. Gladstone, in a recent address in Liverpool, spoke plainly on the great evil. He said:

Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land, sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims, not the men or the women originally the worst but persons of strong social susceptibility and open in special respects to temptation. This great plague and curse, let us all remember, is a national curse, calamity and scandal. I wish we could all of us take it into our minds, for surely there is hardly one amongst us that has not seen, in individual cases, the pestilent result to which this habit unfortunately leads, that we should all carry with us individually a deep and adequate sense of the mischief and an earnest intention to do what in us lies, each man within his sphere, for the purpose of mitigating and of removing it.

— President Corbin of the Long Island Railroad has just informed the general manager of the road that he expects him rigorously to enforce the rule demanding abstinence from liquor by employes while they are on duty. He says:

Men who violate it must be promptly discharged, and proof that a man goes inside a drinking place while on duty will be ample evidence to warrant his immediate dismissal. More than this, men known to drink to such excess as to frequent places while off duty will be discharged. . . . In the employment of new men strict inquiries shall be made as to their habits, and preference always given to those who do not use intoxicating liquors at all.

That this order was understood to be final was proved by the discharge of an engineer

and conductor of a freight train seen entering a saloon while on duty. The laws of New York State make it a misdemeanor for common carriers to employ in responsible positions those who habitually indulge in the intemperate use of intoxicants.

— The special committee of the Senate of the Connecticut Legislature has just reported condemning the system by which county commissioners govern the granting of licenses in that State. The committee not only condemn the system but many of the commissioners who, they say,

Have exercised their office in certain localities so as to thwart the expressed will of the people. In towns where the temperance sentiment was strong spirituous and intoxicating liquor has been openly sold in violation of law, and the commissioners have disregarded the reasonable request of the people for the appointment of a local prosecutor whose assumption of authority would have ended such illegal traffic. In other towns, where the voters have determined by ballot to grant licenses to sell liquor, the commissioners have denied all applicants for licenses and so deprived the town of the money benefits to be derived therefrom. In other towns they have established an arbitrary limitation and so created a monopoly of the liquor business. They have granted liquor licenses to keepers of houses of ill repute, in violation of the statute and against the protests of a large number of citizens of the highest character and respectability.

— In a paper recently read before the British Medical Association on The Value of Hypnotism in Chronic Alcoholism, Dr. C. Lloyd Tuckey, who has been experimenting for two and a half years, summed up his conclusions thus:

Hypnotism is an agent of great value in the treatment of chronic alcoholism. It acts by intensifying to an extraordinary degree the susceptibility of the subject to suggestion and his capacity to act upon it. It succeeds especially in cases of acquired alcoholism without hereditary predisposition, when the subject is desirous of cure but lacks the will power to take the initial step. Though it is a general rule that the more profound is the hypnotic sleep the greater will be the effect of the treatment, yet it does not follow that all somnambulists will be cured or that those who are only slightly influenced will not be benefited. The result depends upon the constitution, temperament and environment of the subject as much as upon the intensity of the hypnotic effect. Casual hypnotism is generally useless. To be successful it is necessary to carry out the treatment systematically and to keep the patient for a time under strict supervision. A relapse does not necessarily militate against the ultimate success of the treatment as long as the patient retains his wish to be cured and his confidence in the treatment.

— A bill is now before Congress which proposes to increase the internal revenue tax upon whisky from ninety cents to \$1.25 a gallon. If passed it will put, it is estimated, \$42,000,000 in the pockets of the trust of distillers who have cornered the production and have been running their distilleries night and day for many months anticipating just such legislation. It will add \$50,000,000 to the revenues of the Government and thus relieve the incoming administration from a financial dilemma which threatens, and this fact will doubtless lead many legislators to vote for it who might otherwise oppose legislation favoring speculators in intoxicants. The receipts from internal revenue for the first five months of the current fiscal year show a startling increase in the manufacture of liquor, spirits showing an increase of \$3,423,811 and fermented liquor \$1,385,711 over the amount paid in during the same period in 1891. This enormous production must not be interpreted as meaning a corresponding consumption. It means that the whisky barons have an understanding with influential politicians that warrants the excessive production. Your representative and senator in Congress should know how you view this question. Congressman Burrows of Michigan has introduced a bill demanding an investigation of the whisky trust.

NEED OF THE HEAVIEST AMMUNITION.

In a recent sermon Rev. Paul Van Dyke of the Edwards Church, Northampton, said:

In these latter days, when the church is confronted not with a theory but a situation, when, in spite of our splendid gains in the century, in spite of eloquent speeches at all sorts of conventions about the reign of Christ in Christian America, it is obvious that whole classes of our population are drifting beyond all touch and influence of the church; in these latter days we may profitably learn from the methods of earlier centuries. The early Christian teaching was very strong but very simple. It centered in Christ and presented God who sent Him, the redemption which He wrought, resurrection in Him and judgment before His throne. These were the truths that converted the Roman empire, these are the truths which shall hold America. We must thrust at unbelief point foremost. We must start with Christ and work out to the circumference, not start with the circumference and work in to Christ. God, sin, Christ, redemption, resurrection and judgment, these were the truths symbolized in great rituals, though overlaid with superstition, which converted old England, and if, as some wise observers assert, our New England is becoming paganized, the preaching of these great basal and fundamental facts of common Christianity is the only thing that can save her. We cannot stop the roaring flood of the world, the flesh and the devil with the puny boards and staves split out by your logical hatchets. Nothing but these eternal rocks of truth can turn it. The teaching of Christ marked by souls which do His service—this is the hope of the world.

EDUCATION.

—Mr. and Mrs. Cornelius Vanderbilt have informed Yale University that they propose to erect a handsome dormitory as a memorial of their son, William Henry Vanderbilt of the class of '93, who died last year. It will cost \$200,000 and will stand where South College does now. This table shows whence Yale draws its students this year. The gain over last year is to be credited mainly to the Middle States:

| | |
|-------------------------------|-----|
| New England States..... | 789 |
| Middle States..... | 630 |
| Central States..... | 245 |
| Trans-Mississippi States..... | 90 |
| Southern States..... | 154 |
| Foreign countries..... | 41 |

BIOGRAPHICAL.

RUTHERFORD B. HAYES.

Rutherford Birchard Hayes came of New England stock. His parents removed from Vermont to Delaware, O., where he was born Oct. 4, 1822. He graduated from Kenyon College, Gambier, O., in 1842 and from Harvard Law School three years later. He practiced law in Fremont for a time, but removed to Cincinnati in 1849 and in 1858 was elected city solicitor. He entered the army at the beginning of the Civil War in 1861 as major of the Twenty-third Ohio Regiment. He continued in service till the end of the war in 1865, participated in several of the most important battles, was wounded several times and was repeatedly promoted for bravery, leaving the army as brevet major general. He was elected to the national House of Representatives from Ohio in 1864 and again in 1866. In 1867 he was chosen governor of that State and again in 1869. In 1875 he was the third time elected to that office after one of the most exciting campaigns in the history of the State.

In 1876 he was the Republican candidate for President of the United States against Samuel J. Tilden, Democrat. His election was contested and depended on the thirteen electoral votes of three Southern States, in all of which both parties claimed majorities. In order to establish his election it was necessary that all these votes should be cast for him. The matter was by act of Congress referred to a commission of fifteen persons, consisting of five senators, five representatives and five judges of the Supreme Court. The decision was in his favor, eight of the commission declaring that the Republican electors had been legally chosen, and Mr. Hayes was therefore elected by a majority of one

vote. His administration was pacific toward the South, conservative and statesmanlike. Since his retirement from the presidency he has been actively engaged in promoting the welfare of the Indians, the negroes, prisoners, the poor and in serving the public generally with wisdom and devotion but without ostentation.

Mrs. Hayes did effective service for temperance when at the White House by closing the wine cellar, and by her womanly Christian character won as wide respect as her husband. Her death about two years ago was mourned not only by her immediate friends but by the whole nation. Mr. Hayes died of angina pectoris, after a very brief illness, Jan. 17, at his home in Fremont, O., which has been his place of residence for the last twenty years. Simple funeral services, conducted by the pastor of the Methodist Episcopal church, which Mr. Hayes had attended, and by Rev. Dr. J. W. Bashford, president of Ohio Wesleyan University, were held at the house Jan. 20, attended by President-elect Cleveland, four members of President Harrison's cabinet and a large assembly of distinguished men.

BISHOP PHILLIPS BROOKS.

A descendant of eminent Puritan families—the Phillips and Cottons—Bishop Brooks was born in Boston, Dec. 13, 1835. Graduating at Harvard in 1855, he decided to study theology and fortunately chose to prepare for ordination in the Protestant Episcopal ministry in the Low Church, thoroughly evangelical seminary at Alexandria, Va. There he became rooted in those catholic sympathies and conceptions of the church which were so characteristic of his later years. Ordained in 1859, he ministered to the Church of the Advent in Philadelphia until 1862, when he became rector of the Church of the Holy Trinity in the same city, where he remained until called to Trinity Church, Boston, in 1869. His winning personality, his marvelous gifts as a preacher soon won for him a commanding place not only in Boston but in the church and nation and calls to professorships in Harvard College, to the assistant bishopric of Pennsylvania were extended but declined by him in order that he might fill the larger sphere of prophet to a world-wide audience, for when he traveled abroad he found his fame had preceded him and he was asked to preach before Queen Victoria and in the greatest of English cathedrals, and his published sermons were going out to the ends of the earth.

After the death of Bishop Paddock most of the clergy and laity of the diocese of Massachusetts instinctively turned toward the rector of Trinity as the rightful successor. Public sentiment expressed itself even more forcibly and, notwithstanding pressure brought to bear by bishops of other dioceses who questioned his loyalty to the church's tenets, the diocese in May, 1891, by a vote of 163 to 90, chose him for its bishop. This choice met with the approval of the requisite number of bishops and in October of the same year he was consecrated bishop, Bishop Potter of New York preaching the sermon. From that day to this he has toiled relentlessly in diocesan work, exhibiting as a bishop the same traits that had made him beloved and successful as a rector. He overworked and when the body was prostrated not even his magnificent physique was adequate to repel the attack. His illness lasted but four days and did not develop alarming symptoms till a few hours before his death. Heart failure supervened upon pneumonia.

HOME MISSIONARY FUND.

ANOTHER THANK YOU

As a recipient of the *Congregationalist* from some kind donor I feel it incumbent upon me to tender through you my very best thanks to the one who thus generously has entered my name on your regular list. We are situated the farthest west of any church until the State of Montana is reached and in many ways feel isolated, but the *Congregationalist* receives a hearty welcome in my study and work. I value it for its general worth and especially for the clear teaching and writing along gospel and Biblical lines.

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|---------------------------------------|---------|
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THE BOARD OF MINISTERIAL AID.

To Pastors and Members of Congregational Churches in Massachusetts, Dear Friends: The number of applicants for aid from this board increases steadily and in many instances the need of more liberal grants than we feel able to afford is pressing. Some are aged and feeble, some are confirmed invalids and some have dependent families. With our present resources we too often are only able to save from extreme suffering those whom, for their works' sake, we ought to be enabled to place not only above actual want but in reasonable comfort. Such has been the recent demand for help that we have but \$250 in hand with which to meet the calls of the next four months without trenching upon our little invested capital. No others ought to be nearer to the hearts of Christians than the men and women to whom this board ministers. A gift annually made, even if but small, from each of our churches would provide ample funds and need not interfere with other legitimate claims. Contributions may be sent to A. G. Stanwood, Esq., 70 Sears Building, Boston, Mass.

J. W. WELLMAN,
A. H. QUINT, } Executive
MORTON DEXTER, } Committee.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

THE LADIES' PRAYER MEETING, in the rooms of the Woman's Board of Missions every Friday at 11 A. M.
HAMPSHIRE EAST ASSOCIATION, Amherst, Feb. 7, 10 A. M.

MASSACHUSETTS BOARD OF MINISTERIAL AID—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. J. W. Wellman, 117 Summer Street, Malden, Mass.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5 A. M. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 39 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Bliss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Hookery," Chicago, Ill. Boston office, 22 Congregational House. Mr. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec., E. A. Studley, Treas., J. L. Mail, Field Sec., Congregational House, Boston; T. Y. Gardner, W. Sec., C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school help and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1832. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Savior's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to R. E. Snow, Corresponding Secretary, Room 23, Congressional House.

Rev. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNA S. SNOW, Corresponding Secretary.
Congregational House, Boston.

Marriages.

(The charge for marriage notices is twenty-five cents.)

BURTON-JONES—In Auburndale, Jan. 16, by Rev. Calvin Cutler, George D. Burton of Boston and Frances D., daughter of the late Frederic Jones, M. D., of New Ipswich, N. H.

LYALL-RODDEN—In Montreal, Jan. 11, by Rev. W. M. Barbour, D. D., principal of Congregational College, William, eldest son of Peter Lyall, Esq., and Minnie Helen, daughter of Richard J. Rodden.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

GOODNOW—In Hartford, Ct., Nov. 19, 1892, Jotham Goodnow, president of the Aetna Insurance Company, aged 71 yrs. "And they that are with him are called, and chosen, and faithful."

GIBBONS—In New York City, Jan. 16, Mrs. Abby Hopper Gibbons, a widely known Quaker philanthropist, aged 52 yrs.

HATCH—In Paterson, N. J., Jan. 19, Caroline Patton, wife of Rev. D. P. Hatch, aged 36 yrs., 10 mos.

HOPKINS—In Lyndonville, Vt., Jan. 12, Mrs. Elizabeth Kilby, widow of Prof. Albert Hopkins, formerly of Williams College, aged 65 yrs., 6 mos.

LEONARD—In Oakham, Nov. 27, 1892, Rev. Hartford P. Leonard, aged 70 yrs.

LYMAN—In Providence, Jan. 14, Elizabeth Pierson (Cutts), wife of Asa Lyman.

MITCHELL—In Auburndale, Jan. 13, at the residence of Rev. E. E. Strong, D. D., Lucretia L. Mitchell, aged 62 yrs.

ORCUTT—In Bridgeport, Ct., Jan. 14, Rev. Samuel Orcutt, a retired minister of Stratford, aged 65 yrs. He lost his life in attempting to cross a railroad track.

PARMELEE—In Nashville, Tenn., Jan. 14, Laura A. Parmelee, one of the teachers in Fisk University and a devoted laborer among the colored people ever since the Civil War.

SEARS—In Somerville, Jan. 3, S. Jennie, wife of Henry F. Sears.

STEVENS—In Westminster, Vt., Jan. 20, Rev. Alfred Stevens, D. D., pastor emeritus of the Congregational church, aged 83 yrs. He was familiarly known as "Father Stevens" and had the longest continuous pastorate, fifty years, ever held in Vermont.

WOOD—In Leominster, Dec. 22, 1892, Deacon T. Dwight Wood, aged 70 yrs.

MRS. LOUISA WHITNEY LYMAN.

Mrs. Louisa Whitney Lyman died in Winchendon, Dec. 5, at the residence of her niece, Mrs. Charles J. Rice, in the eighty-first year of her age.

Mrs. Lyman was the youngest of a band of sisters of unusual worth of whom only one survives (Mrs. Lucy W. Rice). They were all women of rare beauty and strength of character, of whose wise Christian training they all spoke with reverence and affection. Mrs. Lyman gave her heart to her Saviour in her girlhood and hers was an entire consecration to His service. She married Rev. Giles Lyman, a minister whose theological attainments, scholarly habits and deep religious experience gave promise of eminence in his profession. But he broke down physically in the early years of his ministry and it was only because of the earnest, devoted labors of his wife that for so many years he was able to work so acceptably in his two parishes. He was ordained and installed pastor of the church in Jaffrey, N. H., and there, for five years, Mrs. Lyman was a helpful and devoted wife. Her husband's health left an influence there through all these years. From Jaffrey Mr. and Mrs. Lyman went to Marlboro, N. H. This church had become so weakened by internal dissensions as to need missionary aid.

In the true spirit of self-sacrifice the pastor and his wife declined the proffered aid, willing to take only what the people of their charge could pay them and declining to be settled, supposing that in a very short time Mr. Lyman's health would preclude work altogether. Again his devoted wife came to the rescue. Peculiarly fitted as she was for the work, she took upon herself the pastoral work of visiting the sick, comforting the mourners, conversing with those who needed counsel and guidance, in fact doing all a pastor is expected to do except the public service in the sanctuary. Mrs. Lyman's magnetic personality and thorough consecration enabled her to do this work in a very acceptable manner and by this aid her husband was able to complete a pastorate of thirty years over the church in Marlboro. Indeed his resignation there was because his wife's health broke down from overwork and she could no longer assist him. When we think of all she did in this parish we cannot wonder she broke down. Not content with her fine labors to the village, she extended them to the remotest corners of the town, five or six miles away, thus solving practically the problem of "how shall the gospel be carried to the remote corners of our parishes?" With true motherly instinct and tact she encouraged the inmates of these homes to speak of their trials and anxieties as well as of their joys and blessings and helped them to take all these confidently to Jesus their Saviour who could do so much for them. Her work in the Sabbath school was mainly among the boys, of whom she always had a large class near the door, where she could catch those inclined to slip out and help the timid ones to come just inside. Many of the young men she thus trained have filled places of usefulness and honor. Many still live to remember her words of wisdom and love but many were on the other side to welcome her when she entered late those heavenly mansions.

Mrs. Lyman's work yielded more immediate fruit than could have been expected under the peculiar circumstances which must have been most disheartening, but the great harvest from her faithful planting and watering was gathered after she had retired from the field. A series of revivals began, extending over several years, which made the church in Marlboro the largest in the county outside the city of Keene. There was, however, no jealousy in her heart. She rejoiced in this fruitage as heartily as if it had occurred when her share in the work would have been more evident to all observers. The saying was eminently true, "He that soweth and he that reapeth shall rejoice together."

God gave her children to minister to her wants in her declining years, but the evening of her life was lengthened out to fourscore years under God by the simple and tender ministrations of nephews and nieces, who cared for her as lovingly as if she had been their mother. Her last Sabbath on earth was to her a pleasant one and she passed a comfortable night. In the morning she composed herself to sleep a little longer and passed into that rest "that remaineth for the people of God." How speedily the kingdom of God would come if all His people were as faithful and diligent in His service as was Mrs. Lyman!

J. L. M.

MRS. CAROLINE PATTON HATCH.

The neighborhood meeting of the Philadelphia Branch of the Woman's Board, in session at Upper Montclair, N. J., last Thursday, was greatly shocked to receive the news of the death of Mrs. Caroline Patton Hatch, wife of Rev. David P. Hatch, pastor of the Congregational Church of Paterson, N. J. Mrs. Hatch had endeared herself to all the churches in New Jersey by her earnest missionary enthusiasm, although she has been among them only a little over a year. Many will remember with sad interest her bright and exceedingly original paper at the last annual meeting of the Philadelphia Branch upon Business Methods in Missionary Work. Her work among the women of the Maine churches during Mr. Hatch's pastorate at Rockland was still more extensive. Mrs. Hatch was the eldest daughter of the late Dr. William W. Patton. She was born in 1856, was an earnest Christian from her earliest years, and matured into a woman of rare Christian sweetness and power. In Chicago, in Washington, in Rockland and in Paterson, where her life has been spent, she had made a deep impression as a child of God, almost incapable of a selfish thought, and as one wholly consecrated to the service of Christ in her fellowmen. Few women equaled her in the ability to win and hold and influence friends. She was deeply interested in every department of Christian work, but perhaps most of all in foreign missions. She was married in 1886, and was wonderfully well adapted to the work of a pastor's wife. She was taken ill early in January and was in a dangerous condition for two weeks, when the fever left her and she was supposed to be recovering. But after a few days her weakness increased and she passed away at the end very suddenly and quietly.

NERVE WASTE.—We Americans are a nation of record breakers.

First it is a steamship, next a railroad train, then a horse, and all the time ourselves.

Quick, quicker, quickest.

Solomon's advice, "Whatsoever thy hand findeth to do, do it with thy might," is so vigorously followed that "the grave whither thou goest" is reached much sooner by reason of our excessive activity.

This is not true of business and professional men only, it is equally true of women. The duties of home and the demands of society are exacting and enervating.

What is the result of such fast living?

Nature is an old-fashioned banker; you cannot overdraw your account with her without protest. You must carry a good balance of strength if you want your sight, drafts of effort honored.

We will work. We must rest.

If we cannot get leisure in which to recuperate we must, by some means, increase our strength reserve as we go along.

It is to people in this very common condition that Drs. Starkey & Palen's Compound Oxygen comes with peculiar adaptability.

It's a peculiar advantage of their treatment that it does not demand that the busy person shall lay everything aside, or be laid aside himself; it helps him right where he is.

It is as convenient as it is good, and as efficacious as it is rational.

How can you prove this? In the same way in which you would prove any other fact beyond your personal knowledge—by the testimony of others.

Thousands of over-worked and run-down people have been by this means "made as good as new," and given new strength to enjoy and complete life.

DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa. I commenced your Compound Oxygen Treatment about one year ago. I was suffering from nervous prostration and was very much run down. The first noticeable effects from its use was the sweet sleep I enjoyed, enabling me to dispense with all opiates and medicines. I built up rapidly. I believe your remedy is all you claim for it, and I cheerfully recommend it to others.

MRS. DR. OLLIVER, Waynesboro, Ga.

We are very ready to prove our claim in two ways—by the grateful words of thousands who have suffered, or by personal relief for those who are suffering. Send your address. DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York and Toronto, Ont.



Mr. Herman Hicks
Of Rochester, N. Y.

Deaf for a Year

Caused by
Catarrh in the Head

Catarrh is a CONSTITUTIONAL disease, and requires a CONSTITUTIONAL REMEDY like Hood's Sarsaparilla to cure it. Read:

"Three years ago, as a result of catarrh, I entirely lost my hearing and was deaf for more than a year. I tried various things to cure it, and had several physicians attempt it, but no improvement was apparent. I could distinguish no sound. I was intending putting myself under the care of a specialist when some one suggested that possibly Hood's Sarsaparilla would do me some good. I began taking it without the expectation of any lasting help. To my surprise and great joy I found when I had taken three bottles that my hearing was returning. I kept on till I had taken three more. It is now over a year and I can hear perfectly well. I am troubled but very little with the catarrh. I consider this a remarkable case, and cordially recommend

Hood's Sarsaparilla

to all who have catarrh." HERMAN HICKS, 30 Carter Street, Rochester, N. Y.

HOOD'S PILLS are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

ORGAN FOR SALE.

An excellent church pipe organ in perfect condition. As good as new, and now in regular use in church service. Will be sold at a bargain. A rare opportunity! Write for particulars.

F. H. MANSFIELD,
140 Berkeley Place, Brooklyn, N. Y.



Two Styles. \$28.00 and \$45.00.

It is conceded by all interior decorators that the effect to be sought in bedroom furnishing is a quiet beauty of repose. But it is really impossible to secure a restful effect unless you eliminate the Bureau and Toilet Table (as they have always a "wooden," clumsy appearance) and introduce a Toilet Dresser of textile fabrics.

Heretofore these Drapery Dressers have been made to special order and were expensive. The demand has increased so much, however, that we have decided to carry them in our regular stock, ready-made.

The above pattern is of Chinese Yellow Silk, trimmed with real Honiton lace, with rod at top of pure ivory white and mirror of best imported French plate. The price is only \$45.00.

Or we furnish a similar design in rose satine, with drapery of Swiss Muslin thrown over it and ornamented with dainty pink satin bows. It makes a lovely background for toilet articles. This pattern costs only \$28.00.

Under the table, behind the drapery, are shelves for slippers, boots, bottles, etc., keeping them within easy reach but out of sight.

Paine's Furniture Co.,

48 CANAL ST. { South Side Boston & Maine Depot.

THE BUSINESS OUTLOOK.

The money market has changed within a month from a condition of severe and threatening stringency to one of extreme ease, with promise of a very plethora of funds for some time to come. It is to be hoped that the changed conditions, which are certainly far from threatening, in the ordinary sense of that word, do not conceal dangers as bad as, or worse than, those so generally feared during the stringency of December.

At New York the banks have been deluged with currency received from the interior. In two weeks the surplus reserve has increased \$13,500,000 and is now \$22,500,000—a large and ample amount although less than at the corresponding dates in the two preceding years.

This large surplus reserve at New York will be cut into by the export of over \$4,000,000 gold from that port on the 21st inst. Moreover, the rapid increase of funds at New York, with the consequent easier rates on loans, will facilitate the export movement. And in the face of decreasing exports and increasing imports of merchandise it is difficult to see how further large shipments of the yellow metal are to be avoided, unless Europe turns buyer of our securities. So that extreme ease in money at New York is not an unmixed blessing at this time, as higher rates on loans would improve our position in the international trade.

As for European buying of our securities, that would be stimulated by a repeal of the vital clause of the Sherman silver law. But of such legislative action there is less and less likelihood at the present session. The time passes rapidly, with less than six good weeks left for this Congress to do anything, and the appropriation bills are bound to consume a good part of the six weeks.

But repeal or no repeal Europe has so much money in bank, drawing but a nominal rate of interest, that her investors are finally taking our bonds and in good-sized blocks, too. This current, once it is running, may have considerable to do with our national finances in the coming years. European investors will be well satisfied with our bonds and will continue buying according to their means.

Easy money has revived stock speculation and transactions at the New York Exchange have been heavier than for a long time. In the general advance of prices the "industrial" shares have been conspicuous leaders. Wall Street is allured by the reported large profits of such monopolies as those in the sugar, lead and cordage trade and puts high valuations on such shares. General trade feels the stimulating effect of very cheap money to some extent, but the booming spirit, which is the essential motive force back of stock speculation, is not very pronounced as yet.

Mass. Real Estate Co.

246 Washington St., Boston.

Dividends **7** Per Cent.

Invests in Central Real Estate in growing cities.
Authorized Capital \$2,000,000
Capital paid in 1,400,000
Surplus 100,000

ORGANIZED IN 1885.

Paid Dividends of 5% per annum for 4½ years.
Paid Dividends of 7% per annum since July, 1890.
Average Dividend since organization over 6% p. a.
Surplus at close of last fiscal year over \$100,000.

Stock offered for sale at \$108 per share.

Send to or call at the office for information.

8 PER CENT. GOLD BONDS, \$50 to \$1,000.
One to five years' time. 7 per cent. Gold Certificates, \$1 and up, 30 days to 12 months. 6 per cent. Gold Certificates for any amount, payable on 10 days' notice. If you wish to invest, write for particulars to
RELiance LOAN & TRUST Co., Seattle, Wash.

"Payable in Gold"

are the mortgages offered by the Provident Trust Company.

We send, *free*, a book on investments which will help you, whether you have little or much.

The Provident Trust Co. 36 Bromfield St. Boston, Mass.

Please mention the Congregationalist.

NORTHERN INVESTMENT CO.

Pays a regular 6 1-2 per cent. dividend on its shares of \$100. par value.

The investment being choice Business Blocks, and its properties steadily increasing in value, the stock is a reliable, permanent investment for 50 YEARS, and can be realized upon at any time.

Surplus About \$80,000

Cash Capital Actually Paid in \$850,000

Price of Stock, \$103.50.

For particulars apply to
GEORGE LEONARD, Pres.,
246 Washington St.,
Rooms 7 to 11. Boston.

DEFAULTED MORTG'S

(WEST) Bought for CASH.
HORACE C. CANDEE, Boston.
No. 40 Water St., Room 41.

HOME SAVINGS & LOAN ASSOCIATION Minneapolis.

PAID IN CAPITAL, \$1,000,000.

WHAT WE OFFER:

First mortgage security on city property.
From six to eight per cent. interest.
The privilege of withdrawing on 30 days' notice.
Sinking Fund Mortgages our Specialty.

Over 3000 investors and no dissatisfied ones.

Before Making Your

January = =
Investments

Let me send you our pamphlet.

H. F. NEWHALL, :: ::
Manager Eastern Office,
533 Drexel Building.
Philadelphia, Pa.

EQUITABLE MORTGAGE COMPANY.

Capital Paid up (in Cash) \$2,100,000.00
Surplus and Undivided Profits 1,017,533.25
Assets 17,131,407.50

INVESTMENT SECURITIES.

MUNICIPAL BONDS.

Returning from 3½ to 6 per cent.

Five Per Cent. GOLD Debentures.

Valuable Book about Investments sent on Application.

OFFICES:

NEW YORK, 40 Wall St. LONDON.
BOSTON, 117 Devonshire St. AMSTERDAM.
PHILA., cor. 4th & Chestnut Sts., BERLIN.

OREGON INVESTMENT

Present growth of Portland is ahead of any city in the United States in proportion to its size. Wholesale trade 1891, \$138,127,000; Banking Capital, \$15,846,363.00. Buildings now under construction, \$3,564,000.00. We have a plan for the employment of capital in best investments in Oregon, in large and small amounts, cash or monthly in installments of \$5 and upwards, absolutely safe and remarkably profitable. Send for full information and Bankers' references. Eugene D. White & Co., Portland, Or.

10% NET FIRST MORTGAGE LOANS.
Absolutely secure. Interest payable semi-annually by draft on New York. Personal attention given to all loans. Highest references. Address—
FRANK J. HAMILTON, Fairhaven, Vt.

MASSACHUSETTS BENEFIT ASSOCIATION

(FOUNDED 1878).

Insures Lives on the Natural Premium Plan.

EXCHANGE BUILDING, 53 STATE STREET, BOSTON.

Statement of Business for 1892.

| | |
|---|------------------|
| Insurance in force, | \$105,178,030.00 |
| Increase for the year, | \$11,110,280.00 |
| Emergency or Surplus Fund, | \$965,967.00 |
| Increase for the year of Surplus Fund, | \$162,656.18 |
| Total number of Policy-Holders, | 34,343 |
| Net gain in No. of Policy-Holders for the year, | 6,262 |
| Amount paid in losses, | \$1,525,258.35 |
| Total paid since organization | \$6,952,403.85 |

The policy of the Massachusetts Benefit Association is the best issued by any Natural Premium Company, containing every valuable feature of Level Premium Insurance, with the additional advantage that one-half the face of the policy is payable to the insured during his lifetime, if he becomes totally and permanently disabled. Cost—sixty per cent. of usual rates.

W. G. CORTHELL, Treasurer.

GEORGE A. LITCHFIELD, President.

WESTERN MORTGAGES AND BONDS COLLECTED.

Western Properties Managed, Rented and Sold.

More than \$2,000,000 of Mortgages are now in our care for Eastern Banks, Bankers and individual clients. Our Cash Capital of \$500,000 guarantees Safety and Responsibility. Charges reasonable. Send for Circulars and references.

THE CITY REAL ESTATE TRUST CO.,

Rooms 401-2, John Hancock Building, - - - 175 Devonshire St., Boston, Mass.

PRESERVE YOUR TEETH

By using Meade & Baker's Carbolic Mouth Wash, a delicious anti-septic preparation. Preserves the teeth and gums, cleanses the mouth, and purifies the breath. Pleasant to the taste.

Read the following:

RICHMOND, VA., April 16, 1892.
Meade & Baker Carbolic Mouth Wash Co.: Gentlemen,—

I take pleasure in saying that it was at my suggestion that Mr. Baker first prepared the Meade & Baker Carbolic Mouth Wash. I am aware of its composition, and can assure the public that, after a thorough and practical test of its virtues for the past sixteen years, I have no hesitation in saying that in all cases in which a soothing, healing, agreeable, and disinfectant mouth wash is required, it has no equal.

W. LEIGH BURTON, Dentist.

All Druggists sell it.
50 cts.

A sample bottle and treatise on the care of the teeth will be mailed free on application to

MEADE & Baker Carbolic Mouth Wash Co.,
3100 Main Street,
Richmond, Va.



FREE by return mail, five copies of MOODY'S NEW AND IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. Revised to date. These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D.W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO. CINCINNATI, O.

Parker Pays the Postage on his Arctic Sock for men, women and children. Recommended by physicians and nurses for house, chamber and sick room. Only sock for rubber boots, it absorbs perspiration. Ask shoe dealer or send 25c, with size. J. H. Parker, 103 Bedford St., Boston. Clerk W.



RAILROAD, Farm, Garden, CEMETERY, LAWN, POULTRY and RABBIT FENCING. Thousands of miles in use. Catalogue FREE. Freight paid. SCHULLEN WOVEN WIRE FENCE CO., CHICAGO, ILL.

SCRIBBLING PAPER For School children, Business and Literary Men and others. About 5 x 8 inches in size. For use with a pencil. Price 10 cents per pound. Also, memorandum blocks, smaller in size, at the same price per pound. On receipt of price will be sent by express, as merchandise postage is too high. THOMAS TODD, Beacon Press, 1 Somerset Street, Boston.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

THE DOOM OF THE WHITE HILLS.

Shall the White Mountains of New Hampshire be stripped of their forests? An aggressive band of nature-loving, clear-visioned, unselfish men and women say No! Along with the legal and political influences which are being brought to bear to prevent this vandalism go the songs of poets who have been aroused to voice the sentiments of the people. Without challenging criticism for partiality, it is safe to affirm that no verses yet have been penned which, while appealing to tradition and sentiment, better set forth the facts which threaten to curse the commonwealths of Massachusetts and New Hampshire and the great multitude of strangers who annually fly to the White Hills than these written by Miss Edna Dean Proctor and published in the Boston Herald:

O lone Waumbek Methna, who dares to profane
Thy solitudes, sacred to Manitou's reign?
Thy peaks rosy-flushed with the last beam of day,
Or lost in the stars, white and stainless as they?
Thy woods in whose dimness the bright streams are
born,
And the loud winds are lulled till the breaking of
morn?
The Sagamore turned from thy borders in dread,
Afraid the high trails of the hill-goats to tread,
Lest in flood, or in flame leaping vengeful, their ire
Made the black pool his grave, the bleak summit his
pyre,
He saw their weird forms as the clouds floated past;
He heard their dark words in the wail of the blast;
Their arrows the lightnings, their drumbeats the
thunder
That rolled till the mountains seemed rending asunder;
And hunter and warrior stole valeward to shun
Agi'chook lifting his brow to the sun.

What! Pemigewasset elude pale to his trust
With Winnepesaukee—his waning tide kissed
No more by the shadows that droop and entwine
Of the birch and the maple, the beech and the pine,
The first whose battalions so slender and tall
Guard the gloom of the gorge and the flash of the
fall?
What! Merrimack's might left to languish and
fall,
While Pennacook's meadows their verdure bewail;
While the mill wheels are moveless, the flying looms
still,
For the proud stream no longer his channels can
fill?
But, shorn of his forests, bereft of his springs,
Forlorn as an eagle despoiled of its wings,
Now grieving by rapids, now moaning by lea,
Deserted, he creeps to the scorn of the sea!
What! Swift Ammonoosuc, the foam-wreath, the
bride
Of lordly Connecticut, faint at his side,
While his lakes, wood-embosomed, and pure as his
snows,
Are ravaged and robbed of their sylvan repose?
What! Saco forsake his loved intervals, spent
Ere the brooks of the lowlands their tributes have
sent,
While eastward and westward the gray ledges rise
All treeless and springless confronting the skies,
And Moosilauke, Pequawket, Chocoma frown,
As sad on the bare river vales they look down?

By the dusky and glaucous of river and steep
What the red man has hallowed the white man must
keep;
Must pause with the hill-roving hunter and ken
The mighty ones guarding the cliff and the glen.
No gold-seeking Vandal shall ruthless invade
The temple whose stones were to Manitou laid;
Shall quench the clear springs and leave desert and
bare
The slopes and the valleys the gods have made fair!
O peerless New Hampshire! awake from thy dreams!
Save the wealth of thy woodlands, the rush of thy
streams,
Thy wild mountain splendor—the torrent, the pine—
Thy groves and thy meadows, thy shade and thy
shine!
For part with the forest, the bright, brimming
river,
And thy strength and thy glory will vanish forever,
And in wide desolation and ruin will fall
Great Manitou's vengeance, thy soul to appal!
Away with this folly, this madness, this shame!
Be true to thy birthright, thy future, thy fame!
And vow, by thy grandeur of river and steep,
What the red man has hallowed the white man will
keep!

SPRINGFIELD, MASS., April 15, 1892.

"I have been sick with pleurisy and pneumonia. It left me with a very hard, hacking cough. All the physicians and medicine did me no good. A friend advised me to try Adamson's Cough Balsam, one bottle of which did me more good than all the doctors and medicines I have tried, and I shall recommend it far and near."

MARY A. BROCKWELL.

THE ONLY WAY.—If you want your wife to leave a quarter of a mile of sunshiny luster in her wake you must give her the right to dress before one of those French dressing cases now on sale at Paine's, 48 Canal Street, at \$28 and \$45.

To Restore

hair which
has become thin,
and keep the scalp
clean and healthy, use

AYER'S HAIR VIGOR

It prevents the hair
from falling out
or turning gray.
The best

Dressing

SKINS ON FIRE

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Mention the Congregationalist.

THE RESPONSIBILITY OF WEALTH.

In a new book entitled *The Mission of the Church*, by Charles Gore, M. A., the principal of Pusey House, he discusses in a brave and intelligent manner the duty of the church in respect to social matters. Speaking first of commercial morality he says:

We know that a great deal contrary to Christian honesty, contrary to the laws of charity and brotherhood among classes, goes on in the commercial world. And as Christian teachers we are deterred from speaking out on the subject, not only by fear of offending but by a worthier motive—the fear of speaking ignorantly on a matter on which ignorant invective is sure to do a great deal of harm. We want, then, to organize on these matters all enlightened Christian opinion. The first step to this is to form small consultative bodies of men who know exactly what life means in workshops, in different business circles, among employers of labor, among workmen; they must be men who combine a profound, practical Christianity with thorough knowledge of business ways. Such men could supply really trustworthy information as to what is wrong in current practice, and as to the sort of typical acts and refusals to act in which genuine Christianity would show itself. Such consultation on an extensive and systematic scale is a necessary preliminary to any adequate Christian casuistry and to the organization of a legitimate Christian moral opinion.

Thirdly, we clearly need careful restatement for Christians of the responsibility of wealth. . . . One of the most distinguished of living men I once heard say that luxury was like the strings with which the Liliputians tied Gulliver; each thread was weak in itself so that any one could break it, but together they held him fast more tightly than strong cords. So with the little things of luxury; they grow upon people, the things we say we "cannot do without." In their accumulation they tie society down and make us the slaves of innumerable wants not really requisite for life or health or happiness. We want to restate the obligation of Christian simplicity. We want to press upon Christians the conviction that wealth is not a justification of selfish luxury but a solemn trust for the good of mankind. Beyond all question, whatever may be the function of the state in regard to wealth, it is the function of the Christian Church to emphasize the responsibility which it involves upon the consciences of its members more, very much more, than has been done in the past.

What can a man do more than *die* for his countrymen? *Live* for them. It is a longer work and therefore a more difficult and a nobler one.—*Charles Kingsley.*

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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We believe it perfectly right that women should regard their complexion. Nothing makes them more beautiful. We take pleasure, therefore, in publishing the following letter to women written by that most popular and brilliant newspaper correspondent, Miss J. Holland, of 39 West 26th St., New York City. Miss Holland is a noted and gifted writer, and her regular communications and articles in the *New York World*, *New York Recorder*, *New York Times*, *Home Journal*, *Cleveland Tribune* and other papers and magazines will be remembered most pleasantly. She writes for our paper as follows:

"So many friends ask how it is that I am always in such good health and spirits, and have a complexion that requires no cosmetics, I would like to state for the benefit of many besides friends that I owe it all to Dr. Greene's Nervura blood and nerve remedy.

"Several years ago a severe illness left me with so little vitality the doctors said I might linger for a time but would never recover.

"I then began taking Dr. Greene's Nervura blood and nerve remedy. In a week, much to the surprise of all, I was much better and in a month I was out shopping and going into society again.

"I then took several bottles of this medicine and after taking them my constitution was so thoroughly built up, although I have since passed through severe mental strains from the loss of dear ones by death, I have never been sick since.



MISS J. HOLLAND.

"Whenever I begin to feel over-taxed, mentally or physically, I take this remedy, and so keep in perfect health and spirits. I find it makes the skin soft and wonderfully improves the complexion. It increases the appetite and produces natural and peaceful sleep.

"This testimony is gratefully and willingly given in the hopes that it will benefit others. I will gladly communicate with those desiring it substantiating this."

Now leaving aside the question of good health, strength and spirits, how much better it is for women to keep their complexion pure and clear, their cheeks plump and rosy and their eyes bright by the use of this wonderful vitalizer and invigorator for blood and nerves, Dr. Greene's Nervura blood and nerve remedy! The testimony of thousands of women corroborates the words of Miss Holland. All druggists keep this remedy for \$1.00 and it is purely vegetable and harmless.

In fact, Dr. Greene's Nervura blood and nerve remedy is the prescription and discovery of a physician, Dr. Greene, of 34 Temple Place, Boston, Mass., the successful specialist in curing all forms of nervous and chronic diseases. He can be consulted in any case free of charge, personally or by letter.

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Do differentiate a bit,
Evolve us something new.

"I'll show you something new," she said,
"I'll teach you how it looks."
She plunged her fingers in the clay
And modeled—Phillips Brooks.
—Rev. Dr. W. R. Huntington. (?)

Less a teacher of divine truth than the herald of a divine life. . . . He does not speak of life, he imparts it. . . . A preacher of ideals . . . a prophet in an age that is without vision. . . . One of the few men in America who thinks more than he reads and meditates more than he studies. I suspect that he has fathomed the secret of Luther's declaration, "To study is to pray."—*Lyman Abbott*.

O great, true, strong friend and helper! The light which you have kindled in the souls of unnumbered men and women through the nation and through the world is not that time light which fades when the sun of earthly popularity goes down; it is that light which has in it the lasting quality which the immortals have—a light that shineth more and more unto the perfect day!—*William Wilberforce Newton*.

I have just heard the most remarkable sermon I ever heard in my life—I use the word in no American sense—from Mr. Phillips Brooks, an Episcopal clergyman here, equal to the best of Frederick Robertson's sermons, with a vigor and force of thought which he had not always. I have never heard preaching like it and you know how slow I am to praise preachers. So much thought and so much life combined, such a reach of mind and such a depth of insight and soul. I was electrified. I could have got up and shouted.—*The late Principal Tulloch*.

The most cultivated and ablest preacher in America, he is wholly free from self-consciousness, the artificial mannerism and petty pomposities which mark the commonplace ecclesiastic in every country. . . . Like Robert Browning, he "believes in the soul and is very sure of God." . . . Sympathy for all that is human, sunny geniality, unquenchable hopefulness, delight in all that is good and beautiful, a quick sense of humor, a large breadth of view and the difficult combination of intense personal convictions with absolute respect and tolerance for the views of others, are the distinguishing features of his intellectual and spiritual character.—*Archdeacon Farrar*.

Phillips Brooks has the reputation of being a broad and liberal man, but who ever heard him spend one moment in emphasizing doubt and unbelief? There must be a vast range of so-called facts that he disbelieves, but he seems to think life too short to utter all the positive truth, and so year in and out he pours forth his torrents of splendid hopefulness, his understanding of Christ's message of salvation for all men and for today, his undoubting confidence in the ultimate triumph of righteousness and truth. Almost every sermon he preaches is filled to running over with the one thought, "I am come that ye may have life, and that ye may have it more abundantly."—*Rev. Dr. A. H. Bradford*.

He lives in the present with all the exuberance and intensity of his nature and addresses himself to the joys and sorrows and hopes and fears of the men and women who live in the present. To him church systems and creeds are good just so far as they are helpful to the world today, and the noblest ideal of Christianity is that which is made luminous to men in the life of some sincere follower of Jesus. Without this sympathy, this feeling of comradeship with plain men and women, no man can be a great preacher however brilliant may be his talents. With it the humblest exhorter may do almost what he will with those to whom he speaks. Phillips Brooks is deserv-

edly famous as a thinker and a scholar, but his greatest glory is that every word he utters shows his love for man.—*New York Tribune*.

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